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THE
# WOODSTOCK LETTERS
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## WOODSTOCK AND ITS MAKERS

### CHAPTER XXIII. DISPUTATIONS

(continued from June number)

The invited objectors were Dr. Corcoran, the versatile Professor of Overbrook, Pa.; Dr. Chapelle, later Archbishop of New Orleans; Father Koenig, C.SS. R., Professor at Ilchester, and Father Dissez and Chapui, Sulpicians of Saint Mary's Seminary in Baltimore. The fray began at ten in the Library, and was started by Dr. Corcoran in a long speech to which Father Meyer listened with close attention, and which he summed up in three clean-cut syllogisms. These he took up separately and answered in Scholastic fashion. A sigh of relief went up as the eloquent speech had been neatly dissected, arranged and answered as if the defendant had met an objector in an ordinary circle. There was no anxiety. The objections of the historian, Dr. Chappelle, were met with as much facility. The three Professors of Theology were more inclined to cling to the traditional method of disputation, so that even lesser lights could pick their way to a safe conclusion. The session lasted until 1.15 p. m.. over three mortal hours of the keenest clashes of wit, not humorous but theological, and witnessed with wrapt attention by Bishops, Priests and Students. Dinner was next in order, aud was relished, whether sumptuous or not, by Faculty and Students. The novel experiment was a complete success, and Woodstock's fame began to be heralded over the country. However, the victor took his triumph as modestly as he would an ordinary class exercise. Not so his Provincial, who had now, in his Province, a finished Theologian ready for any task that might be entrusted to him; not so Fathers Paresce and Mazzella, who looked upon the Public Act as a triumph of their offorts for the training of the Society in America.

In succeeding years offers were made to other Fathers

of a like opportunity for winning distinction, and many might have done as much credit to themselves and to Woodstock as Father Meyer had done, but the bubble of fame for self and Alma Mater had not enough attraction for them to face the extra hard work that would be necessary in order to cover the wide field of a Public Act. If an additional year were given for preparation, as was done in the case of Father Grimmelsman in Louvain, and later in Woodstock, many, doubtless, would have grasped at such an apportunity of delving deeper into Theology than could be done in the regular time of four years. However, men at that time could not well be spared for the luxury of a fifth year, especially men of the calibre of Father Meyer. There was too much urgent work for them to do in the churches and colleges, in teaching and preaching. A Marra, Devitt, Spiña, Sasia, Russo, Brandi, Frieden with Luxemburg nerves and Teutonic application, a Giacobbi, a Power, could have done full credit to their Professors and their talent in the next ten years. For our springtime was characterized by the advent not of one swallow alone, but by a goodly flock.

In May, 1882, a semi-public disputation was held on a single treatise when Archbishop Gibbons presided, and even took part for a time in the proceedings. The defender held his point, not as if he were intended to explain, prove and defend his doctrine, but as if his orthodoxy were questioned. Under such circumstances there was and could be no display, and dissatisfaction rather than gratification was felt, especially as the presiding officer could not untangle the misunderstanding and get the discussion started on a Scholastic course. Mr. Blumensaat, the defender, did not understand what was expected of him, and so the disputation ended in disappointment for Community and guests.

Another disputation, such as takes place every Fall, was scheduled for Nov. 15, 1889, and proved to be a memorable one. At his own request Archbishop Corrigan was invited to the contest. He had often heard of our tilts, and wished to be a witness of the fray. At that time Archbishop Satolli was in the land to take part in the centennial celebration of the establishment of the Hierar-

chy of the United States, a messenger bearing the congratulations of the Pope to the country, and a medium chosen for paving the way towards the inauguration of a Delegation here. Father Racicot, as was natural, wished to honor the future delegate by a grand reception in Woodstock, and so he invited Monsignor Satolli to come at his own convenience. Having heard of the disputation and Archbishop Corrigan's intention to be present, Archbishop Satolli declared that no reception would give him more pleasure than presence at the ordinary trimonthly contests of wits.

In a palace car placed at his disposal by the Baltimore and Ohio Railroad, he reached Woodstock accompanied by his Eminence Cardinal Gibbons, the Archbishops Corrigan of New York, Elder of Cincinnati, Cleary of Kingston, Ontario; Bishops Gillow of Oaxaca, Mexico, Burke of Cheyenne; the Provincial of Maryland-New York, Campbell, and Frieden of Missouri; Superiors of the Missions of New Orieans and California, O'Shanahan and Sasia, respectively; the Rectors of our Colleges, in Baltimore Smith, in Cincinnati Schaapman, in New Orleans O'Connor, in St. Louis Gleeson, in Spring Hill Lonergan; Dr. Adam, V. G. of Los Angeles; the future Bishops Chapelle and Corrigan of the Baltimore Archdiocese; Very Reverend E. H. Porcile, Provincial of the Marist Fathers in Vineland, N. J.; and seculars. Carriages were awaiting the guests, but following the example of the agile Cardinal, they climbed the hill on foot, and found the house tastily decorated for the occasion.

Almost immediately they seated themselves in the Library, and the contest began. Father de la Motte, the first defendant, had for his subject six theses on Grace exposing the doctrine of the Society. He met the objections of his opponent in an able, thorough manner, and then faced Archbishop Satolli, who held a somewhat different doctrine in his lectures at Rome. However, he proposed nothing out of the ordinary course, and expressed himself satisfied with the solution of the defender. The next man, Mr. P. H. Casey of Maryland–New York, had for his subject the doctrine of the Sacraments, which he defended with his usual ability, and was ready for the great dignitary from Rome. His answer to the objection

against the moral causality of the Sacraments seemed to satisfy the prelate, and won from him an expression of pleasure and admiration: "I am charmed," said he, "at the keenness of intellect, the industry, the learning displayed by the disputants this morning; and especially am I pleased to observe that St. Thomas is so closely followed in this celebrated institution." (*Letters* Vol. XIX, p. 4.)

The success of the disputation may have suggested a Grand Act with Father de la Motte as Chief Actor. He was invited to stand the ordeal, and accepted the invitation on condition that he should be allowed extra time to prepare. The time was allowed, and the ordinary matter for the examination *ad gradum* was broadened so as to embrace the entire course of Philosophy and Theology. A year after the defense before the Delegate, he was ready to meet all invited objectors at the public defence, and the official examiners appointed for the test at the end of his course for his grade in the Society. Like Father Meyer, if he had any anxiety about the issue, he was more afraid of the domestic examination than of the public exihibition of his knowledge and skill in defense.

On November 20, 1890, at 10 a. m. the public display began in the Library before the Community and a large number of invited guests. Omitting those in order to dwell more on the chief personages, there was first among objectors, Mgr. Schroeder, Dean of the Theological Department of the Catholic University in Washington. He was an able Theologian, as might be expected from his position, and a fluent speaker in Latin, though not yet strong in English. But that was no draw-back as the discussions were in Latin. There was Mgr. de Concilio, a Scholar, a Philosopher, a Pastor of Jersey City, N. J.; there was Dr. Brann of New York, the first student of the American College in Rome and its historian; there was Luke McCabe, the veteran Professor of Theology in Saint Charles Seminary at Overbrook, Pa.; there was a survivor from the first Public Act in 1874, Dr. Chapelle, the pastor of St. Mathew's in Washington; there was Father Tanquery, Professor of Theology tn St. Mary's Seminary, Baltimore; finally there was Father Russo, S. J., a keen Neapolitan intellect, an old alumnus of Woodstock, and Professor of Philosophy at Georgetown. It was a strong battery

against one lone man, and, moreover, any one in the audience was free to hurl an intellectual missile against orthodoxy and right reason; but the defender was not dismayed. He was sure of the truth and his ability to defend it.

From 10 a. m. to 1.15 p. m., except for an intermission to draw breath, the clash of intellects went on, each one of the objectors discharging his artillery in turn. In the whole long-drawn-out session Father de la Motte did not once pause or hesitate in his explanations or his defence. There was one continued clear and cool flow of Latin, every word to the point, as if it had been written out and committed to memory. He had all the coolness and thoroughness of Father Meyer with an artistic nervous touch of the Anglo-Frenchman. With all that there went a simplicity and a modesty that became the French noble who left home and refinement to bury himself among the wilds of the Rocky Mountains, in order to catechize and minister to the half-savage Indians of our missions. Superiors tried to secure him for teaching in Woodstock, but his Province would not consent to the change of destination. He had been surrendered for work among the aborigines, and if there should be any change, it must be back to France. It was a disappointment not to be able to appropriate for Woodstock a man of such talent and promise; for in addition to his reputation as an exemplary religious and pleasant companion there was now a claim to the title of an able Professor.

After a repose of eight years Woodstock again invited dignitaries and scholars to be present at a disputation on two treatises in Theology. "De Ecclesia" defended by Father John T. Langan, had for objectors, Very Reverend D. J. Kennedy, O. P., Washington, Reverend Luke C. McCabe of Overbrook, and Fathers Brosnan and Macksey of Georgetown. Father Tierney's objectors were Mgr. Ceretti, Auditor of the Apostolic Delegation, Reverend Anthony Wieban, S.S., of St. Mary's Theological Faculty, Baltimore, Reverend John J. Tierney of the same course in Emmittsburg, Md., and Reverend James De Potter, S. J., of New Orleans. The defendants did much credit to themselves and Professors in meeting the attacks of

their able adversaries. Mgr. Ceretti pushed home his arguments with particular vigor, but was met with equal persistance. The new plan of proposing for defense a single treatise in Theology instead of covering the whole ground found favor, and was tried in succeeding years. It was not as burdensome to the defender, yet allowed sufficient scope to display his powers. The difficulties of the narrower field were proportionate to those of the Grand Act, because the time for preparation was short, and regular class work went on as usual.

The session was presided over by His Eminence Cardinal Gibbons and was attended by His Excellency Diomede Falconio, Apostolic Delegate. Very Reverend Joseph Hanselman, S. J., Provincial, Mgr. O'Hare of Brookland, Reverend Fathers McGrath and Himmel, Rectors of St. Peter's College, Jersey City and Gonzaga, Washington, attended with a large representation of the clergy of Baltimore and Washington. The dispute lasted from 9.00 a. m. until 1.30 p. m., allowing two hours for each champion with an intermission of thirty minutes for a well merited rest.

The public dispute of April, 1909, comprehended both Theology and Philosophy. Father Herbert Parker of the Fourth Year defended the treatise "De Verbo Incarnato" against Reverend M. A. Waldron, O. P., of Washington, Reverend A. Wieban S. S. of Baltimore; Reverend C. Sauvage, C.S.C., of Washington and Reverend Dominic Giacobbi of the "America" staff. The defense was terse, clear, snappy and thorough, but without much display of eloquence or of erudition beyond the immediate point brought under question. Mr. John Meagher had received a whole year for review of his Philosophy, a very laudable innovation in Woodstock, and was expected in April to give an account of his labors in a defense "De Universa Philosophia". He was questioned by Very Rev. Edward Pace, Ph. D., of the Catholic University, Washington, Reverend E. F. X. McSweeney, Mt. St. Mary's Emmitsburg, Reverend Francis P. Siegfried, Overbrook, Pa., Reverend Thomas I. Gasson, S. J. of Boston College. The contract was a large one for a young man, and without precedent so far in Woodstock, but Faculty and Students were well pleased, and the objectors were complimented,

not merely as a matter of form, but rather in surprise at the success of such a task. Each defender had two hours and was listened to by a good number of priests from Baltimore, Washington and New York.

Next year, 1910, a similar contest took place before His Eminence Cardinal Gibbons, Reverend Father Provincial, and the usual number of Ours and secular priests. In Theology the subject of defense was "De Re Sacramentaria", by Father John M. Salter of the New Orleans Province. His objectors were Reverend J. McHugh, O. P., of Washington, Reverend F. Bechtel, S. J., of St. Louis University, Reverend Joseph Bruneau, S. S., of Baltimore, and Reverend William Power, S. J., of Selma, Alabama. Mr. Francis P. Le Buffe undertook to defend the whole course of Philosophy against Reverend Charles Dubray, S. M, of the Marist College in Washington, Reverend P. L. Duffy, St. Joseph's Church, Charleston, S. C., Reverend F. P. Siegfried of Overbrook, Pa., and Reverend C, M. Sauvage, C. S. C., Holy Cross College in Washington. Each defendant had this year also two hours of contest, and each was cordially congratulated in a neat and sympathetic speech by the Cardinal.

On May 2, 1911, His Eminence with Reverend Father Provincial, and a number of distinguished visitors attended the public disputation. Reverend Peter A. Lutz defended the treatise "De Theologia Generali" and Mr. John H. Fasy defended "De Universa Philosophia." The objectors in Theology were Reverend C. J, Callan, O. P., Washington; Reverend Luke V. McCabe, Overbrook Pa; Rev. Joseph Bruneau, S. S., Baltimore, Rev. Joseph L. Spaeth, S. J., St. Louis. Mr. Fasy's opponents were Rev. G. Sauvage, Holy Cross College, Washington D. C., Rev. Edmund J. Wirth, St, Bernard's Seminary, Rochester, N. Y., Reverend Thomas I. Gasson, S. J. Boston College, Reverend Francis P. McHugh, Seton Hall, South Orange, N. J. Father Lutz's appointment to teach Theology at Woodstock is the best commentary on his defense, and Mr. Fasy deserved no less credit for his mastery of his subject.

As an introduction to the regular Spring disputations in April, 1912, Father Jamas A. Cahill undertook to meet objections from invited guests on Fundamental Theology.

The gauntlet was taken up by Father O'Neil, O. P., of Washington, Dr. Tierney of Mount St. Mary's, Dr. Sauvage of Holy Cross College, Washington, and Father Brianceau of St. Mary's Seminary, Baltimore. Father Cahill prepared other defenders in Woodstock for like battles.

On the same occasion Mr. Charles G. Herzog defended the whole field of Catholic Philosophy. He was opposed by Reverend Father Siegfried of Overbrook, Reverend Father Dubray of the Catholic University, Reverend Father Haggeney, S. J., of Cleveland and a trio of Woodstock Professors, Fathers Casten, William Brosnan and Timothy Barrett. Emboldened by the honors won on this occasion he undertook to defend the treatise "De Verbo Incarnato" at the celebration of Woodstock's Golden Jubilee in November, 1919.

Late in the school year, on June 2, 1913, Father Lebel of the Canadian Province maintained a defence "De Quatuor Evangeliis" and Mr. Daniel Ryan "De Universa Philosophia". Scripture instead of Dogma was a new departure in the public contest, and was probably relished as a change of diet. Monsignor Tierney of Mt. St. Mary's, Reverend T. K. Reilly, O. P., of Washington, Reverend Father Bruneau, S. S., of Baltimore, and Rev. George Sauvage, C. S. C., of Washington challenged the conclusions of Father Lebel. Mr. Ryan had to stand the onslaught of Father Siegfried of Overbrook, Father Bartolozzi, O. S. A., of Philadelphia, Dr. Thomas McLaughlin of Seton Hall and Father Julian Kilger, O. S. B., of St. Vincent's Abbey, Beatty, Pa. His Eminence, Cardinal Gibbons and Bishop Currier of Matauzas, Cuba, were interested listeners.

The following quotation from the *Baltimore Sun*, via *The Woodstock Letters*, expresses the impression made on an outsider by the Public Disputation of April 29, 1914: (Vol. XLIII. p. 291.)

> "In the presence of Cardinal Gibbons, Woodstock College became the center of a learned gathering of professors who had come to witness or to participate in a theological and philosophical disputation unique in character. During the past year the Rev. John M. Fox, S. J., had been preparing for this disputation and was ready to explain and defend fifty theses with regard to the existence and nature of divine

grace. Similarily Martin L. Zillig, S. J., had been getting ready to explain and defend fifty theses of Cathlic Philosophy against all opponents.

"To object in Theology came the Very Rev. Daniel J. Kennedy, Regent of the Dominican House of Studies, College of the Immaculate Conception, and Professor of Sacramental Theology at the Catholic University; the Rev. Dr. A. L. Levatois, Professor in St. Mary's Seminary, Baltimore; the Rev. Bernard J, Otten, Professor in the Jesuit House of Studies, St. Louis University, St. Louis, Mo.; and the Rev. John M. Salter, Rector of the College of the Sacred Heart, Augusta, Ga. Those who came to object in Philosophy were the Rev. George M. Sauvage, Professor of Dogmatic Theology in the College of the Holy Cross, Brookland, D. C.; the Rev. Francis P. Siegfried, Professor of Philosophy in the Seminary of St. Charles Borromeo, at Overbrook, Pa; Rev. Emilio Bartolozzi, Rector of the Church of the Augustinians, Philadelphia, and the Rev. P. Bournival, Professor in the Jesuit House of Studies in Montreal, Canada."

The public disputations have been such a valuable feature in the quiet life of Woodstock that at the risk of sameness it is well to include the following for the fullness of historical truth. On April 25, 1915, in presence of Cardinal Gibbons and Bishop Shahan, Rector of the Catholic University, Washington, Father A. C. Cotter gave a dissertation on the General Introduction to Sacred Scripture, and answered objections proposed against the matter by Reverend C. J. Callan, O. P., of Washington, Wendel A. Reilly, S.S., of St. Mary's Seminary, Baltimore, Heinrich Schumacher of the Catholic University, and Edward J. Byrne of St. Bernard's Seminary, Rochester, all four, Professors of Sacred Scripture. On the same day Mr. Daniel Creeden undertook a defense of all Philosophy against Rev. Ronan O'Connor, C. P., of the Passionist Monastery, Baltimore, Rev. Bartholomew Randolph, C. M., St. John's Seminary, Brooklyn, Rev. Leopold Probst, O.S. B.,St. Vincent's Abbey, Beatty, Pa., and Rev. Joseph V. Hennessy, D. D., Holy Spirit Church, Buffalo. At the end, His Eminence made in Latin a neat speech of congratulation to both defenders. Woodstock and Weston have already assimilated them for professorships.

Next year, on May 9th, the Catholic doctrine on the

Sacraments was maintained by Rev. Joseph A. Murphy against Mgr. J. J. Tierney of Mt. St. Mary's, Very Rev. M. A. Waldron, O. P., Washington, Rev. Joseph Bruneau, S. S., of Baltimore and Rev. Father Ambrose, O. S. B., St. Vincent's Abbey, Beatty, Pa. On the same occasion Mr. George D. Bull upheld our doctrine on Ethics against Rev. Ronan O'Connor, C. P., Baltimore, Rev. Francis Siegfried of Overbrook, Pa., Rev. Bartholomew Randolf, St. John's Brooklyn, and Rev. A. V. Byrne of St. Bernard's Seminary, Rochester. Right Rev. Owen Corrigan accompained His Eminence in the discussion as did also Father Henry Browne, S. J. and many others mentioned in *The Letters* Vol. XLV p. 305 and omitted here for the sake of brevity.

At the meeting of May 2, 1917, Philosophy alone was under discussion, and even that was restricted to the treatises on Pyschology and Criteriology. The defender, Mr. Raymond J. McInnis, held his ground against Rev. James W. Owens, O. P., Washington, Rev. Jules A. Baisner, S. S., St. Mary's Seminary, Baltimore, Reverend Father Ronan O'Connor, C. P, Baltimore, and Reverend Father Siegfried, Overbrook, Pa. The list of visitors who surrounded the Cardinal is so long that curious readers are referred to *The Letters* Vol. XLVI, page 287. Space and patience will be spared.

The last contest in Philosophy and Theology prior to the Jubilee disputation took place in presence of the Cardinal and his Coadjutor, Rt. Rev. Owen B. Corrigan, D.D., on April 24, 1918. The defenders were: in Theology, Rev. Edmund A. Walsh, in the treatise "De Deo Elevante et Justificante", and Mr. James H. Kearney in the treatises on Ontology and Natural Theology. Father Walsh's opponents were Very Reverend E. G. Fitzgerald, O. P., Washington, Rt. Rev. John J. Tierney, Mt. St. Mary's, Reverend Joseph Bruneau, S. S. Baltimore, and Rev. James Dugas, S. J., of Montreal, Canada. Mr. Kearney had to encounter and resist Reverend Francis C. Siegfried of Overbrook, Pa., Rev. Ronan O'Connor, C. P., Baltimore, Rev. Leopold Probst, O.S.B., St. Vincent's Beatty, Pa., and Rev. Justin Ooghe, S. J. of Loyola College, Baltimore. His Eminence, who heartily congratulated the defenders, was always interested in Woodstock's work for the Church and deserves our keen appreciation.

## CHAPTER XXIV

## ZEAL FOR SOULS

*"Suffer the little children to come unto me".*

The proximity of Carroll Manor, home of Charles Carroll of Carrollton, and St. Charles College, would probably be an inducement for a Catholic family to settle down in the neighborhood of Woodstock. A few had done so before our arrival in 1869, but the Protestant atmosphere had so weakened the Catholic spirit that few had strength enough to face the four mile walk in order to hear Mass and receive the Sacraments regularly. The heat of Summer and the blasts of Winter kept some of the adults at home and made it impossible for the children to face the trip. Hence the young children were neglected, and as they grew up without instruction, were Catholic only in name, and in course of time gave up the name too. Fortunately some were preserved from apostasy by the opening of our Chapel to the public.

Brothers and workmen made it known abroad that opportunity of hearing Mass would be afforded to the neighbors as soon as the College was regularly occupied. They were anxiously awaiting the day, though none came when there was an opportunity the first Sunday of October. A deluge of rain fell that day and made it impossible for anything that did not belong to the finny tribe, to be about. On the tenth about thirty-five presented themselves to hear Mass, a sermon and good music, a novelty up to that day. The presence of so many mysterious men, silent, black-gowned, learned, excited the curiosity of the native, and Protestants began to mingle with Catholics. They found that Jesuits had neither horns nor tails, and presumably from the shape of their shoes, had not cloven feet. They discovered that our men could speak well and had something definite to say. They gave common-sense instruction which anybody could understand; they blamed and reviled no one,

explained the Gospel as the people had never heard it explained before.

In a short time results became apparent. A Methodist aged eighty-six was received into the Church, and shortly afterwards a distinguished personage with his family, and a negress aged one hundred and ten; a fallen-away Catholic returned to the practice of his faith; his wife, a Methodist, with their children received conditional Baptism and became members of the little congregation. These defections did not meet with the favor of the Minister of the village, Van Lill, a Preacher on Sundays and a shoe-maker during the week. The poor man hurt nobody but himself. He was outclassed—distinguished Professors and Theological students against an illiterate artisan. Yet he kept bravely on. He sneaked in at times to hear the sermon, and was said to repeat it in his own conventicle, with some original touches where he thought he could score a point. But despite all he saw and all he heard, he clung to his errors to the end.

Children demanded special attention and received it as soon as a little class could be formed. In the early years of the College no mention was made of the Scholastics and Fathers who devoted time to catechising, but the work went on from the beginning. It was first assigned to volunteer Priests and in course of time to the Scholastics also. It is noticeable that those first mentioned belong to the Province of Missouri, and among them the pioneers are importations from the Netherlands. Gradually men of Celtic stock joined in the work, and in course of time absorbed most of the classes. In 1874-5 there were four men assigned to catechising at Woodstock, two for the whites and two for the colored; for the latter were equally well cared for, and needed all the care they could get. With the very limited Catholic population around Woodstock, it is evident that at times some of the classes could scarcely be addressed in the plural. However, it made no difference to the teacher, for he worked as well with one pupil as with a dozen. Two Philosophers, Messrs. Roswin and Gannon, took part in the work at Harkers, (as that place is specified in the next catalogue as Mr. Roswin's field of action with Mr. John Kelly.) The home classes

were, if anything, over-manned, and outlying centres were in need of instructors. The walk, six miles, was a stiff one for a man of sedentary habits, as was Mr. Thomas Gannon. So he dropped out to give place to a more vigorous pedestrian, Mr. Kelly. But Mr. Gannon did not abandon catechising, for he is credited with a class of colored children in company with Mr. Tarr. While these two looked after the spiritual interests of the colored, two others, Messrs Brady and Brownrigg, looked after the intellectual developement of the same.

The work at Harker's, later Harrisonville, spurred two of the Theologians to essay teaching at Marriotsville, three miles away, and two Philosophers to tramp five miles to Elysville. Missouri monopolized the long walks and kept the whites at Woodstock, while four from the Maryland Province followed the vocation of St. Peter Claver. At first, catechism was taught in the private house of some Catholic in the outlying district, for there was nowhere else to go. In a short time the idea of having an occasional Mass presented itself both to the apostles of Harrisonville and those of Elysville. But how to secure a priest who would be willing to take away the necessary time from study? At Elysville with a suitable house the problem was easy of solution. Father Van Krevel, a young, energetic Hollander, who was reviewing his Theology in the Short Course, was willing to inaugrate monthly Masses where he had begun the catechetical classes. The walk was long and the fast was not brief, but the sturdy disciple of Father De Smet was equal to the fast and the walk, and so the nucleus of a little parish was formed in the factory village five miles below Woodstock. The problem of Harrisonville was in one way easier of solution. There was a carriage road, such as it was, from the house to the catechetical centre, and a priest could ride the whole way, while the Scholastic catechists were not dismayed by the length of the journey. Father Schiffini, late professor of the head catechist, volunteered to say Mass once a month in the home of Mr. Harker, if suitable preparations were made. There was much to be desired in the matter of English style and propriety of

diction in the preaching, but that was of secondary importance. The people, young and old, had Mass, and instruction was carried on for the children, and for their seniors, should they desire to attend. For three years Father Schiffini served the little centre of Harkers and surrendered it into the energetic hands of Father Brandi. At the departure of Father Van Krevel from Woodstock in 1876, Father De Augustinis took up his charge and continued it for six years. He left his successor a handsome stone church on ground donated by the owner of the village. As the population was a floating one of mill-hands, the fortune of the little parish was variable, and is now reduced to a handful. But the church served to maintain the faith of those who had always been faithful members, brought back many who were remiss or wavering, and it attracted not a few from the outside.

Besides furnishing monthly Mass for the two centres of Elysville and Harrisonville, the year 1876 saw the inauguration of another catechetical class, one for the Italians in Woodstock. The Italian workmen, at least those who remained, were always on hand, and were willing to receive instruction. They were of the better class of steady workers, but probably lacked instruction as much as many of their fellow-countrymen of that day. Among the Scholastics there was a Piedmontese, Mr. Dossola, a plausible, genial character who had kissed some Italian blarney-stone, became a persausive speaker and was intelligible somehow to the Neapolitans working for Father Pantanella. There were Neapolitan Scholastics in the house, but they readily surrendered the task of catechising to the stranger from the valley of the Po. However, two of them instructed and gave points to the Brothers.

The granite quarries in our neighborhood attracted a number of strangers whenever a new contract made brisk trade. The majority of the workers were not of our faith, but a few Catholics were found, men liable to wander from quarry to quarry from Maine to Maryland, men with but little knowledge of religion, and remiss in its practice. To give such men with their families, when they had any, a chance to refresh their knowledge, a

class was established in 1877. Some good may have been done, must have been done, to awaken dormant faith and bring adults to the Sacraments. The parlor as well as our chapel began to be used for giving instruction. Certainly there was no lack of zeal in explaining the catechism, for by the opening of the school year 1877-8 there were fifteen employed on Sundays and holidays in instructing the ignorant. Nor was it all sterile work. Children grew up well instructed in the faith, and Protestants began to come into the Church. The least productive of all the centres was Granite. Sometimes there were no Catholics, and when some came they were apt to disappear as suddenly as they came. Family ties were wanting in most cases, and for want of that anchor, the religious barque is in danger of drifting on to the rocks of indifference or infidelity. The mission of Sykesville, which had been entrusted to our Fathers at the opening of the College, was too far to be conveniently and economically reached by Scholastics, and had no band of catechists for twenty-three years, but there were pious persons able and willing to conduct a Sunday School under the guidance of the Father who said Mass for the people. Sermons kept the population sufficiently instructed, and attracted a certain number of Protesants who ultimately became Catholics. Some fallen-away Catholics, too, were brought back to the Church, and perseverance for them and their children was secured, as far as might be, by the establishment of a class of iustruction conducted by two Scholastics from the College when the mission was surrendered to seculars.

The good work of instructing was not confined to the environs of Woodstock or to the time of schools. As soon as the Villa was opened at St. Inigo's, in 1876, some of the Scholastics undertook to catechise the children belonging to the parish church. It was hard work after a year of intense study, but the heat and the solicitations of salt-water bathing could not deter them from their meritorious work. They were able to gather from eighty to a hundred children for their classes, though no one suspected that any such number existed within easy reach of the church. With nothing to do during the summer; the children tramped to the church, and the sight of several

dozens of strangers, young Jesuits at that, lured them to the classes.

Priests among the Scholastics, who had lately received Holy Orders, were glad to exercise their powers, and readily accepted invitations to preach in the church and missions attended from St. Inigo's. Missions on a small scale were begun and ended with unexpected results. People came from considerable distances, and at times remained all day to be present at sermons and instructions. The chief effort was made at St. Inigo's Church, where over three hundred Communions were received. St. George's and St. Nicholas' parishes heard the young missionaries with pleasure and with profit to their souls. The fruit gathered in the lower section of the county impelled the laborers at Leonardtown to ask for a few days' instruction and exhortation for their missions. Finally, to close the vacation with efforts for our own immediate charge, the Fathers were asked to extend their zeal to to Sykesville. Beginning with September 1st, a four-day mission was opened and ended with the Forty Hours. Quite a number of Protestants were present at the "Catholic Revival", and went away impressed with the preaching and devotions. Particular care was taken to say nothing that could offend non-Catholics; and in consequence some came regularly and probably were among later converts to that mission.

Catechising, started on a moderate scale, soon began to to produce results. Children brought parents to see the the teachers of Christian doctrine, parents brought relatives, all informed neighbors who were Catholics or ought to be Catholics. A monthly Mass was suggested at Harrisonville at the Harker home. The suggestion was taken up, a Mass was said, the people came, and Protestants too. Converts were made, and more were likely to come in, if an opportunity of hearing Catholic doctrine were afforded them. For three years the classes were held in the house of a Protestant gentleman, Mr. Harker, and Mass was said every month in his parlor. The growing number of attendants called for larger quarters, and a daring young Professor undertook to supply them. Fr. Brandi had finished his course, and was given the Compendium of Theology to teach. To

one of his energy and latent zeal, something more was necessary: so he took from Fr. Schiffini the charge of Harkersville and proposed to erect a church in the neighborhood. It was a daring project for a man who lived in the country for only four years, and had spoken to few persons outside of our Community. But Fr. Brandi was not the man to be daunted by difficulties. He was right-minded, unselfish, persuasive, and knew that if he could get an audience he would secure hearty cooperation for the building of a church.

He got his audience, and the confidence and support of the people. An acre of ground was donated by Thomas Worthington for a chapel site, and his father made a generous donation in money. The family remained a staunch supporter of Father Brandi until he left for Rome. In a little over a year the church, forty-eight by twenty-eight, was finished and was dedicated November 21, 1880. (*The Letters*. X, p. 69.)

Elysville was a nest of Methodist bigots gathered around the duck mill of Mr. Gary, the owner of the village, where, in the Autumn of 1875, Father Van Krevel with a companion undertook to teach catechism to the few Catholic children there. To disarm opposition, the catechists selected a house on the outskirts, to the west of the hamlet, for their instructions, a very inconvenient one because the children had to cross two railroad bridges to reach the place. However, it served its purpose; children came and with them a few Protestants. Methodists took alarm, started revivals, some of our class got temporary religion, but soon relapsed, and again frequented the instructions. Mass was said for the first time in 1876 by Father Van Krevel. Next year his successor, Fr. De Augustinis moved the class and temporary chapel to the house of a Mr. Meehan, teacher in the public School. He was prominent in the village, and services in his house were not apt to be disturbed. A number of converts and an influx of Catholic operatives made it imperative to secure a church. But how? The people were poor and few in number, and every square inch of ground belonged to Mr. Gary, a Protestant. Humanly speaking there was no hope; but prayer can do the impossible. Fervent

prayers were offered up to the Sacred Heart, and a petition was inserted in the Messenger that the little congregation might find a place to offer up the Holy Sacrifice. Fr. De Augustinis ventured to approach Mr. Gary, and put before him the needs of the little congregation. Mr. Gary was no bigot. He resigned his post in the McKinley Cabinet rather than countenance the war with Spain, which he had reason to think was urged by religious antagonism on the part of a large element in the country. He received Fr. Angustinis favorably, offered him free of cost any vacant site on his property, and promised a donation of seven hundred and fifty dollars. Verily the Sacred Heart granted the petition put up by the Catholics of Elysville. An appeal to the clergy of the diocese was made by Archbishop Gibbons to come to the aid of the villagers, and the Vicar General, Father Dougherty, engaged to deliver lectures to help the erection of a new church in his neighborhood. With assistance thus secured and an influx of the Catholics into the village, it was possible to hurry to completion a handsome stone church. On December 14, 1879, it was dedicated to St. Stanislaus by the Archbishop, and continues to be served every month from Woodstock. Three Theologians still continue the instructions begun forty-four years ago.

For a time Mrs. McShane, a parishioner of St. Stánislaus, a good Catholic lady with several children, invited catechists to her home both for her family and for children in the neighborhood. The invitation was accepted, because the distance to Elysville, now Alberton, was too great for small children. The class at Dorsey's Run was discontinued after the removal of the McShanes to Baltimore.

A very interesting account of the inauguration of the Poplar Springs mission seventeen miles west of Woodstock is given in *The Letters*, Vol. XX, p. 480. For twenty years Professors, now one, now another, went twice a month to tend to the needs of the farming population in the neighborhood, and succeeded in gathering in a considerable number of converts.

In August, 1892, His Eminecne the Cardinal, after many requests, consented to relieve the College of the duty of attending the missions of Harrisonville, Sykesville and

Poplar Springs. At present one diocesan Priest attends to the two latter with residence at Sykesville, and another ministers to Harrisonville and Glydon with present residence at the latter post. The population of the united parishes is sufficient to support a Pastor and to give him work enough, especially if converts continue to enter the Church as in the days when the Society ministered in those places. Alberton and Woodstock still remained under our charge. For the present, those who are able and free to travel must come to Woodstock by train or auto.

Woodstock, the mother of all these missions, has been growing steadily from the original congregation of thirty-five on October 10, 1869, until it has taken on the respectable proportions of a country church. In 1885 the number had grown so large that it was deemed advisable to erect a church for the village, both to leave our Chapel free and to remove strangers from our grounds. The walks were pleasant to linger on before and after Mass, the young were disposed to succumb to the temptation, even though they knew they must be a distraction to those who loved to combine study with exercise and fresh air. To prevent the possibility of our walks becoming a public thoroughfare by prescription, it was customary to lock both gates from time to time; or if one was left open for convenience of our team, a passer had to travel from the other gate to the house in order to get the key and back to the house to return it. Proprietorship was so emphasizeed that no one was disposed to question it. Now that the county road has been made passable in all seasons, there is no such excuse for trespass.

When a new church for the congregation was determined on, a site was chosen which would make a passage through our grounds useless and inconvenient. An elevated tongue of land near the river was selected. It lay by the road just as it turns away from the water after skirting our meadow at the foot of the hill. It is on our property, but beyond our grounds, yet near enough to the College to be reached without serious inconvenience in any weather or condition of the road. A short cut through the grounds and a field will bring an active pastor to his post in little over five minutes. The more staid and portly Apostle

will prefer the Boulevard and County Road, and may get there in twelve.

First work on the site began in the Fall, 1885, when a band of Scholastics and young Fathers set to work felling a few trees, rooting up undergrowth and levelling the higher portion of the ground. The following Spring building began, and the work was carried to a conclusion in a year and was ready for occupation in January, 1887. At the close of his Tertianship Father Brandi took charge of the parish. The church is of granite from nearby quarries, and presents a pleasant view from its elevation in the wood, when seen from the train on the opposite bank of the river. The interior is simple, handsome and spacious enough for the Catholics of Woodstock and environs for many a year.

To offset efforts made by sectaries in Granite to entice our people into their Odd Fellows' lodge, Father Brandi conceived the project of erecting a hall, the Lyceum beside the road just across from the church. A piece of land, useless to us but of great value to the people, was donated, and a frame structure erected to serve as a meeting place for lectures, plays, debates. recreation. Catholic papers were procured, and a goodly number of Catholic and secular books for circulation in the parish. The direction of the Fathers and Scholastics gave the Lyceum a standing in the community which made it outshine anything in the neighborhood, and caused a feeling of pride in our humble community of farmers and laborers. It is a good recruiting ground for the Sodality, and antidote against mixed marriages, the plague of once Catholic Maryland.

At present there are twenty-five Scholastics engaged in the work of catechising. The total number of adults received into the Church at home and in the out missions exceeds four hundred, and many more than that have been preserved to the faith by preaching and catechising. All this might be called amateur work, a side issue of the great mission proposed for Woodstock at its foundation, namely, the preparation of candidates for Holy Orders and the exercise of the apostolic ministry. Many fell by the wayside prostrated by the hand of death; a few got

as far as *Domine non sum dignus*, and never finished either with us or elsewhere. However eight hundred and sixty-four of our students were presented for ordination and received a commission from the Holy Ghost to free from sin and offer up the Immaculate Lamb to His Eternal Father in adoration, thanksgiving, reparation and in petition for grace for fallen mankind. Of these Cardinal Gibbons laid consecrated hands on the large number of five hundred and sixty four, a number of Jesuits unequalled probably in the ministration of any other prelate in the History of the Church.

## CHAPTER XXV

## THE WOODSTOCK PRESS.

*"Tall oaks from little acorns grow."*

A little programme, struck off an a small hand press such as printers use for taking proofs, was the modest beginning on October 2, 1870, of typographical experiments in Woodstock. There was nothing about it to attrack the attention of a publishing firm, except perhaps crudeness; but the print, such as it was, proved a step in advance, a welcome improvement over script, especially in the estimation of those who would have to do the penwork. A printing press, even of the toy variety, was a welcome novelty when distractions were few, and it led to the discovery of several would-be-Caxtons four hundred years behind the age of the Father of English printing. For the sum of twenty dollars Father Sestini had bought a little press at a bargain sale in Boston, and had shipped it with its type and appurtenances to Woodstock. It would aid his work as editor of the Messenger, lately transferred from Georgetown to the Scholasticate. It was not only an aid to him but an inspiration to others. All had seen print before 1870, but there were only three or four who knew how the trick was turned. The others wanted to "see the wheels go round", and watched closely, as many as possible, the mystery of setting the type, clamping it in a form, frequent unscrambling of a pie, inking and taking the impression. At first there was apt to be a very unequal distribution of ink, with consequent superabundant carbon in places and dearth of it in others; but little by little Messers. Casey, Carroll, and Magevney who as boys had been apprenticed to a printer and knew a few things about the art, became proficient, and instructed aspirants to Guttenburg fame, and turned out fairly good specimen of their work. Theses for disputations as well as programmes were struck off, and elicited favorable comment. Ambition began to soar higher, to aim at

printing Professors' notes, and even text books in Mathmatics. It certainly would be a great convenience to have the lectures in print rather than in each one's peculiar form of shorthand; they would be more authentic too. Clearly a larger press would be necessary to satisfy such ambition; a press for printing books would cost money, but they had friends, and knew how to beg. So beg they did, and in unexpected places, not merely from Rectors of our Colleges, but in Cuba and even in far-away India. Father Welch gave of his patrimony, which he was allowed to use in good works by special permission of Father General, and the great Missionary, Father Weninger, appealed to friends for aid. A press worked by muscle, manual or pedal, capable of printing a signature of sixteen pages octavo was procured, and work on Father Sestini's mathematical course was begun with so much earnestness that cautions were issued against encroaching on study time. The caution was heeded, but games and exercise in the open suffered from the enthusiasm of the printing force.

The success of the Scholastics in their efforts at printing set Father Keller a-thinking. Here was a learned body of men whose knowledge and right principles would exert immense influence on the country at large if a suitable vehicle was provided. The press was on hand, the thinkers were there, and though they were short on English idioms, that might be supplied by a Doonan, a Kenny or Boursand. A weekly paper, a monthly magazine, a quarterly review might issue regularly and do untold good in the country; for there was much room for improvement, then as now, in Catholic writing. Dr. Brownson, it is true, was a powerful writer, but his principles at times stood in need of repairs. Hickey was doing good with his weekly, and the new Catholic World might develop into something solid. There was call, however, for more and better thinking, if not better writing. This was Father Provincial's dream to make Woodstock a centre of Literary activity as well as sound Philosophy and Theology. An able editor, devoted exclusively to publishing, was required, and there were able and many contributors for such a project. These he could not provide in the actual condition of the Province. There were but one hundred and fifty Priests and Scholastics (including

Novices) in our jurisdiction, the Colleges were undermanned and overflowing with lay Teachers, and Rectors were loud in their outcries against the removal of so many of Ours to Woodstock without any religious to take their places. Writing and publishing for Catholics at large must wait for a more favorable time. The project was revived twenty years later, and a small editoral staff was set aside; but even then hopes were premature, and a more favorable occasion must be awaited. *The Messenger* had been edited from Woodstock from the opening of the College, but in matter as well as in style it could not satisfy the expectations of Father Keller.

The issue of printed Letters for Ours only, as practised in England (*Letters and Notices*) and in some of the continental Scholasticates, seemed more feasible than the publication of a weekly or monthly magazine, and appealed warmly even to those who were opposed to typesetting by Scholastics. Father Mazzella was jealous of the time given, even during recreation, to the printing office, and regarded it as a distraction; and it is safe to say that Father De Augustinis, though much in favor of printing at Woodstock, shared the view of his great chief. The conclusion of the discussions was that the Scholastics were to be relieved, that setting up the lectures of the Professors should be left to a hired man with one of Ours in charge. Others outside of Woodstock who had been sounded on the question of *The Letters* had given hearty approval, and made monetary contributions as well as promises of copy. Supervision was given over to Father De Augustinis. A typesetter named O'Leary came in July, 1871, to replace the Scholastics, and Brother O'Kane was called from Gonzaga in December to conduct or oversee all mechanical operation. He was not a printer, but he was talented, and had had some experience with machinery, and a little training made him proficient. To him, in the main, is due the mechanical success of the printing office up to his death. When the steam press of the present time was introduced after the removal of the Office to the White House in 1885, he ran the engine and the press as if he had served his time at both operations.

Father William Carroll, the most efficient worker at the birth of the Woodstock Press, has such a detailed and interesting account, "Originea typographicae", in the jubilee number of *The Letters*, Vol. XXVI, p. 13, that any one curious to trace the origin and development of printing at Woodstock will prefer to consult it, as well as Father Doonan's sprightly account in Volume XXXV. page 181, rather than see the present chapter prolonged beyond measure.

In the third year of our existence, September, 1871, the privilege of cultivating devotion to the Sacred Heart was entrusted to Father Sestini, the actual or substitute Spiritual Father for about sixteen years. The improvements about the grounds were destined for Father Pantanella, and the printing office was assigned to Father De Augustinis as one of the strongest advocates of *The Letters* and of facilitating study by printing the lectures. Father Mazzella saw the benefit of the printed lecture and buried himself in work until late at night to honor the persistent call for copy. The hint was taken by Father Maldonado, and he, too, began to prepare his course for publication, and stopped only when the hand of death touched him the following July. Father De Augustinis fell heir to the class of Evening Dogma on the the death of Father Maldonado, and he, also, sent his grist of three volumes to the printing mill. Father Sabetti's response to the clamor for his notes on Gury-Ballerini kept the press busy for some years with his various editions. Father Brambring lived long enough to print two of his volumes, and from his time to the present Professors have been disposed to print their lectures rather than have their classes rely on notes hastily and laboriously taken in class.

Father De Augustinis threw himself heart and soul into the work of making *The Woodstock Letters* a success. He was not a man to be satisfied with mediocrity, as far as results depended on him, and wished to rival the "Letters" of other Scholasticates. He had a wide and virgin field, and worked it well. He had all North America to draw from, and there was much of interest going on in the country that was hidden from even the majority of Ours. Soon all America, North, Central and South, was em-

braced as a source of information for us as well as for Europe, and finally the whole world was ransacked for edifying news. Appropriately enough the first article of the first number is a sketch of the first English-speaking Missionary in America, Father Andrew White, Chaplain of the first settlers of the Catholic Colony of Maryland. It was written by Mr. Doonan, a student of the First Year of Theology. Appropriately, too, Father White's narrative of his voyage and settlement in the new world follows. The seventy pages of the number, besides the above, contain items from Canada, Buffalo, and the islands in New York, with a sketch of the Missouri Novitiate, and an account of the disastrous fire in Chicago in the preceding October. Those who read or heard of the first number, issued on January 31, 1871, announced the undertaking a success from its birth, and looked forward with interest for the issue of succeeding numbers and the completion of Father White's narrative. As congratulations and subscriptions came, they aroused a feeling of joy in the heart of the Editor, broadened the smile on his round face, and set his little feet and legs kicking out from his chair as he perched on it in glee. He liked suceess, even when it was his own, though he would be sure to add in his genuine humility: "*Non nobis, Domine, sed nomini tuo da gloriam.*"

During the five years that Father De Augustinis had charge of the Printing Office he was assisted by Father Devitt as long as the latter remained in Woodstock, because Father De Augustinis, though he knew English well, wished to have approbation of a native in his editoral work. When he undertook to build the church at Elysville, he resigned the Printing Office and the Letters to Father Valente, who was actually printing his own work. The latter held the post as long as he remained in Woodstock; and when he left in 1879, *The Woodstock Letters*, now mentioned for the first time in the catalogue, passed under the control of Father Devitt, who had returned to teach Philosophy. The Printing Press was without a patron amongst the Professors, but remained under the able management of Brother O'Kane. The charge of the *Woodstock Letters* from this time forward was an honorable duty for some one of the Fathers. Father Devitt's bent for history was a valuable asset towards making *The Letters*,

what they have actually become, a valuable source of matter for the history of the Society in Amercia and, to a certain extent, for the history of the Church. From his own knowledge he was able to correct mistakes of tradition, discrepancies or faults in documents, and to supply many items which might have escaped another less able gleaner. He brought out from their obscurity many documents which illumine the history of the Society in the Colonial days and during the twilight of the Suppression. The more he published, the more his readers relished his efforts. The danger of a premature death which menaced the undertaking under the editorship of Father Valente, was averted and men were now more willing to send in contributions. Matter and interest alike grew under his able hands. Father Valente was responsible for five numbers only, but he is Father of the *Varia* which now constitute an important part of every issue.

Father Devitt left Woodstock in the Summer of 1883 and was succeeded by Father Morgan as editor of *The Letters*, who showed the greatest interest in the history of the Society and of his native state, Maryland. He enlarged the *Varia*, and for items about the doing of Ours abroad he borrowed largely from *The Letters* of Mold, Les Uclés and Jersey and from "Missions Catholiques" and every other available source. He gathered up items of interest such as good Father Pfister circulated amongst his fellow laborers in China. After two years Father Morgan was appointed Superior at St. Joseph's, and handed over his task to Father William Treacy, the Pastor of the Woodstock parish and Sykesville. He had a mania for Irish history, but was weakening in his love for Jesuit transactions. Next year he dropped out of our Catalogue and out of the Society. His parishoners found out some how his connection with *The Letters* and wondered how he could write all the letters of Woodstock.

Father Brosnahan while yet a Scholastic in his Third Year took upon himself the task of the Editor, 1886-7, and succeeded in gathering some interesting matter, particularly the war letters of Father Nash, Chaplain of Billy Wilson's Zouaves. Father Brosnahan received valued assistance from Messrs. C. Gillespie and J. Collins, so that the work did not interfere with his studies.

In 1887 Father Guldner relieved Father Brosnahan of the editorship, and was assisted by Messers. T. Murphy and Hart. They aided him in making out the very valuable Index of the numbers so far issued, 1872-1888. Every name, fact and article is entered alphabetically, and may be easily found when the division of the matter is understood. Its continuance to the present time would make a good volume; invaluable for the history of the Society and country. The Varia was enlarged by making considerable additions of items from foreign countries in which Father Guldner took much interest and about which he was himself well informed.

In 1888 Father Frisbee came to Woodstock as Spiritual Father and took over *The Letters* from Father Guldner who was charged with the duties of Prefect of Studies, leaving the title to Father Racicot, the Rector. Father Frisbee worked hard to collect information in Europe and South-America, while he kept in touch with his early schoolmates now scattered all over the States. He was particularly eager to gather statistics of Novitiates, Scholastics, and Colleges, besides continuing the *fructus ministerii*, and greatly enlarging the *Varia*.

On the death of Father Frisbee, February 19, 1907, the editorship passed into the hands of Father Joseph Woods, and has resulted in a goodly volume each year. Now the *Varia* alone, though printed in small type, fill about as many pages as the first numbers contained in large print. *The Letters* as they are even now prove of great service for knowledge of history of our Province and country, but they will be an invaluable source two or three hundred years from now. There is, however, one serious drawback for their use in future ages; in many cases the dates, either of the year, or the month, are missing now, and cannot be easily supplied in after days. In controverted points the exact date would be precious knowledge. As we hear *The Letters* read we can supply the date easily enough, but it will not be easy to do so in A. D. 2222. One may laugh at making provisions for such a day; but if our predecessors had been careless, we should now know but little about the period between A. D. 500 and 1500. If we knew more about those times than we do now how few controversies, such as we know should rise? *It ought to be a sacred editorial principle never to allow an undated document to appear, if by any possibility the date can be determined.*

The chief work of the Woodstock Press has been in printing the lectures of the professors in the scholasticate and in turning out the fifty-six volumes (1927) of *The Letters*. In addition, there have been from the start programmes of entertainments, theses for disputations and examinations, Kalendaria, Circulars and Letters of the Generals, Catalogues of the Province of thirty years, and of the New Orleans Missions, *The Messenger of the Sacred Heart* for seven years, two volumes of Letters of our Generals, Indulgences and Privileges of the Society, Three Letters of Father Anderledy; Roothaan, *Meditationes et Instructiones pro SS. Missionibus:* Meschler, Explanation of the Spiritual Exercises; Jacobs, *Exercitia Spiritualia*, two editions; Brandi's "Why Am I a Catholic"? 28,000 copies; Catechism in Flathead dialect; *Praxis Congregationis Provincialis; Excerpta ex Congregatione Provinciali* and various other pamphlets too numerous to record.

EDITOR'S NOTE—"The Makers of Woodstock" completed by Father Dooley in 1919is a record of fifty years of the history of Woodstock College, and hence contains no account of the years that have elasped since the Golden Jubilee Celebration of the College of that year.

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## The List of Procurators and Delegates of the Maryland-New York Province, 1883-1927.

Seventh Congregation, July 1–6, 1883, at St. Francis Xavier's College, N. Y., (to choose electors). *Electors*, Rev. Father Robert Fulton, *Prov.Ex Officio*, Father Joseph Keller, Father Robert Brady. Subs. Elect: Father Peter Racicot, Father James Perron, Father Bernard Maguire.

Eighth Congregation, July 5–9, 1886, at St. Francis Xavier' College, N. Y., Father Robert Brady, *Proc.*, Father Burchard Villiger, *Subs.*

Ninth Congregation, July 1–5, 1888, at St. Francis Xavier's College, N. Y., Father Peter Racicot, *Proc.* Father James A. Doonan, *Subs.*

Tenth Congregation, July 4–8, 1892, at St. Francis Xavier's College, N. Y., (to choose electors). Electors:

NOTE. The list of the six preceding Provincial Congregations of the Maryland Province is printed in *The Letters*, Vol. XXV. p. 536.

Father Thomas J. Campbell, *Prov. Ex-Officio*, Father Burchard Villiger, Father Patrick Healy. Subs. Electors: Father William Pardow, Father James Doonan, Father Aloysius Sebetti.

Eleventh Congregation, July 2–5, 1896, at Woodstock College, Father Aloysius Sabetti, *Proc.* Father James A. Doonan, *Subs.*

Twelfth Congregation, July 4–7, 1899, at St. Francis Xavier's College, N. Y., Father E. I. Devitt, *Proc.* Father Wm. F. Clark, *Proc.* Father Thomas J. Campbell, *Subs.*

Thirteenth Congregation, July 1–4, 1902, at St. Francis Xavier's College, N. Y., Father E. I. Devitt, *Proc.* Father Thomas J. Campbell, *Subs.*

Fourteenth Congregation, July 2–6, 1906, at St. Francis Xavier's College, N. Y., (to choose electors). Electors: Rev. Father Jos. F. Hanselman, *Prov. Ex Officio*, Father Thomas J. Gannon, Father William Pardow. Subs. Elect.: Father T. J. Campbell, Father Neil McKinnon, Father E.I. Devitt.

Fifteenth Congregation, June 26–28, 1910. at St. Francis Xavier's N. Y., *Proc.* Father A. J. Maas, *Proc.* Father T. J. Gannon, *Subs.*

Sixteenth Congregation, July 1–3, 1913, at St. Francis Xavier's, N. Y., Father T. J. Gannon, *Proc.* Father Jos. F. Hanselman, *Subs.*

Seventeenth Congregation, Nov. 23–25, 1914, at St. Francis Xavier's, N. Y. (to choose electors) Electors: Rev. Father A. J. Maas, *Prov. Ex Officio*, Father T. J. Gannon, Father Wm. F. Clark. Subs.: Father Jos. F. Hanselman, Father T. J. Campbell.

Eighteenth Congregation, July 2–4, 1920, at St. Francis Xavier's College, N. Y., Father Thomas I. Gasson, *Proc.* Father Wm. F. Clark, *Subs.*

Nineteenth Congregation, July 2-5, 1923, at St. Francis Xavier's College, New York, Delegates: Rev. Father L. J. Kelly, *Prov. Ex-Offisio*; Father P. J. Casey, Father R. H. Tierney. Subs.: Father A. J. Maas, Father Wm. F. Clark, Father Joseph H. Rockwell.

NOTE. Father Maas took the place of Father Casey who was excused from going to the General Congregation.

Twentieth Congregation, June 29–July 1, 1927, at Fordham University, New York. Father Timothy B. Barrett, *Proc.* Father Wm. J. Duane, *Subs.*

## FATHER EDWARD HOWARD BROWN

*By* PATRICK J. CORMICAN, S. J.

Edward Howard Brown was a native of Baltimore, and was born May 15, 1860. He belonged to a well-known Catholic family, and enjoyed from his earliest years all the advantages which religion and culture could bestow. The venerable pastor, Rt. Rev. Mgr. McColgan, used to speak of the Browns as the ideal Catholic family in his parish, and predicted great things of them. There were eight sons and one daughter. Two of the sons became Jesuits, and in the next generation there were several more vocations to the Society and the cloister.

Howard was educated first at Loyola College and afterwards at Georgetown. He belonged to the class of '79, and was universally admired for his gentle manners and sterling qualities. A contemporary of his, though not a classmate, says of him: "Howard Brown was always a perfect gentleman. He had the strength of a man with the fine qualities of a woman. He was tall and graceful, handsome and winsome. Everything he did whether in baseball or skating, on the campus or in the classroom, was the acme of perfection and the essence of grace. We boys felt instinctively that anything like vulgarity or profanity would be out of place in his presence. He was an antidote for the rough ways which the College boys are prone to adopt. Personally, I was not surprised when I heard he had gone to the Jesuit Novitiate. He had all the attractive qualities which the world admires, but the admiration between him and the gay world was not mutual. A layman with his integrity and nobility of character would have served as a leaven for the corruption of the world; but it is also true that the spirit of the world might have been a temptation for him. In fact he was too good for the world, but he was not too good for God."

Mr. Condé B. Pallen, the well known Catholic writer, belonged to the class of '80 at Georgetown, and was therefore only a year behind Howard Brown. In a letter dated November 23, 1926, Mr. Pallen says: "As I remember, Howard Brown was a very reserved boy,

somewhat shy, I would say. At the same time he was very sturdy, a sterling and solid type. I had a great affection and admiration for him, although I cannot say that I knew him at all intimately. He always impressed me as, first of all, a boy of great earnestness and simplicity. You always knew where he stood. He was very direct in his speech and manner, although, as I have said, reticent. He was a good student and a boy of solid piety. He was not among my familiars at Georgetown, and was not the kind of boy to associate very closely with others; at least that was my experience with him. In a certain sense he was a contradiction. He was a robust type and yet shy. I have a notion that he was reluctant to give himself out completely. There was always a certain reserve force about him."

Howard Brown went to Frederick on the feast of St. Ignatius, 1879, but, of course, his Novitiate counted from the following day. He was then beginning his twentieth year, and seemed a picture of health and manhood. He was beadle in the Novitiate and Juniorate, and we all looked up to him both physically and morally. Even when clad in an old frayed Jesuit habit, he was still graceful and handsome. He took the religious life very seriously, perhaps too much so for his physical good. He began to develop headaches at an early stage of his Jesuit career, and they accompanied him through life. He made his Philosophy at Woodstock, and then returned to his Alma Mater to begin his regency. He spent three years at Georgetown and two at Fordham. The life of teacher and prefect combined is not calculated to relieve mental strain and to cure headaches. Mr. Brown apparently did the work of two or three men. We can get a good idea of his strenuous life at Fordham from the following letter which was written years afterwards by a Jesuit* who was a student under him in Second Division. The letter follows.

"It was September, 1888, that I first met Mr. Howard Brown, who was then a Scholastic at Fordham. He was one of the first Jesuits I knew, and he made a deep and lasting impression on me. He lived in the world of the spirit, and touched earth only because he could not help it and because service demanded it. He was Prefect in

*Father Paul R. Conniff, who is now (1927) Rector of Brooklyn College.

what was known as Second Division. His may have been a path of roses in some respects, but there were thorns in the roses. Ours was the hardest division to prefect. We boys were at such an age that we were not particularly afraid of any one or anything, and yet not old enough to have much sense. Where neither fear nor reason is of much avail, prefecting is hard. And prefecting in those days was prefecting. The Head Prefect could do little else than prefect. He was with the boys morning, noon and night. It was a twenty-four hour service. He was with us in the yard during recreation, and at that time we did not often leave the yard. Occasionally a crowd of us would go out for a walk, but a Prefect went with us, and another Prefect stayed with those boys who preferred to remain on the grounds. The regulation was the same for the Seniors as for the Freshmen of the High School Department. How times have changed! If we wished to go to New York, that is to the city part of New York, for Fordham was then in the country, we could present ourselves at the office of the Rector, Father John Scully, once a month, and if our reason satisfied Father Scully's kindly but searching requirements, we were given a note to the Prefect of Studies and Discipline (the two offices were combined in those days). Father George Quin held that double office then, and if he approved of us, and he usually did, for he was always a lover of boys, he put his valuable seal on our note, which we took to Mr. Brown, who kept it. We then set forth via the old Huckleberry horse-car line at the gate, which rushed us breathlessly down to 155th St., where we climbed the "L" stairs and boarded a train with a saucy little engine, which made its smoky way down Third Avenue. If a train was due on the Harlem, we travelled by the Harlem Railroad, and we knew every station by heart. The fare was fifteen cents then, while now it is thirty-five cents.

"When we returned from our pilgrimage to the city, Mr. Brown welcomed us. He had then been on duty all day, for it was a holiday. If it had not been a holiday, we would not have gone to New York. It had been a trying day for him, but he was uniformly kind, though when sorely tried by us boys a flush would spring to his

cheek. Yes, he was with us in the yard, study hall and dormitory. Individual rooms for the boys were unheard of. This made it harder for the Prefect, who sat on a high desk and watched us to see that we studied, and helped us in our difficulties. He had an able assistant in Mr. George Mulry—Lord rest him—who, in spite of poor health did much prefecting and exercised a powerful influence on the boys.

"At night some boys went to bed at 8:15, and Mr. Brown was awaiting them in the dormitory. Others remained in the study hall with another prefect till 9:15. I do not know whether Mr. Brown ever went to bed. He was up when we went to bed, and after turning out the lights he would tread the aisles noiselessly, or retire to his alcove at one side of the dormitory, where his bed and desk were curtained off. At the unearthly hour of 5:30 in the morning Mr. Brown called us. As the Fall wore on, we were up before daylight. It was like going to a mid-night Mass without the joy of the novelty of it, and the Christmas of it. When Winter came on, we were granted late sleep. We looked forward to that, but when it came, it added only fifteen minutes to our slumbers. Down we tumbled to wash up and go to study hall for studies, and then to Mass and finally to breakfast. After breakfast we found Mr. Brown, serenely awaiting us in the yard. When he ate, I do not know.

"If it was a class day, it was easier for Mr. Brown, though in between classes and at noon, and after class in the afternoon, and in the study hall at studies before afternoon class, he was with us. Those were strenuous days for a Jesuit Prefect. The hours were long and the care constant. After class in the afternoon at five o'clock —imagine afternoon class ending at five o'clock!—good Brother Flaherty sent over the basket of buns, and we were a hungry set. Mr. Brown was right there to see that we formed in line and took only one bun. If we took more than one, we forfeited all. Then we rushed to the 'sass shop'. Mr. Brown did not follow us there, for he was not needed. Beloved Brother "Hooley" reigned supreme there, and woe betide the youngster who disputed his authority.

"In Winter time we had good skating on our ice pond down by the road, where now is situated Fordham Hospital. Mr. Brown was with us, for the skating pond was far out of bounds, and of course our presence there required a prefect. Mr. Brown was with us and maybe he could not skate! I can see him yet, the tall gracefnl skater, as he spun over the ice with his cheeks a glow.

"In later years Mr. Brown after ordination spent many years as a missionary in Alaska. He had arduous duties there, but I doubt if he ever had a period in his life when his work was more difficult or when he did more good than in those days at Fordham, when we knew him and looked up to him as Mr. Brown, Prefect of Second Division."

In 1889 Mr. Brown returned to Woodstock for Theology, but his headaches came with him, and unfitted him for a life of study. After two years at Woodstock he went to Holy Cross, hoping that a change might bring him relief. About that time or perhaps before he volunteered for the Rocky Mountain Mission, and his sacrifice was accepted. Out there he studied Theology privately for another year, and was ordained in Spokane in 1894. The vestments he wore at ordination were made by his sister who became by marriage Mrs. Henry Ford of Baltimore.

For the next three years Father Brown was minister and Prefect of Discipline at Gonzaga College, Spokane, Washington. After that he made his Tertianship at Florissant, Mo., 1897-8. After his Tertianship he was Prefect of Studies and Discipline for six years; two at Spokane and four at Seattle. While at Fordham in 1889 he composed a prayer* in honor of St. Aloysius, St. Stan-

*PRAYER TO ST. ALOYSIUS GONZAGA, ST. STANISLAUS KOSTKA AND ST. JOHN BERCHMANS.

O Blessed Saints! models of youthful virtue and fidelity, and patrons of my life and studies, pray for me that I may imitate your virtues and be faithful in all my duties. Make me obedient to my superiors, respectful to my teachers, kind to my companions, patient and industrious in my studies. Give me true humility of heart and a sincere desire to please God in all things. May I consecrate my talents to the service of my dear Lord who gave them, and do you obtain for me light to understand what I read and memory to retain it, that I may acquire such discipline of mind and such useful knowledge as will prepare me to do good to others and serve God faith-

islaus and St. Berchmans which became very popular and did much good among the students. He himself recited that prayer daily until his death thirty six years afterwards. It seems more than a mere coincidence that he died on the feast of St. Aloysius. One of the Sisters in the hospital at Pasco, Washington, where he ended his beautiful life was Sister Aloysius. After his death she said, half in fun and half in earnest, that she found it hard to forgive her heavenly patron for depriving her community of the zealous Chaplain and a valuable business adviser. But I am anticipating the order of events, and I must go back a full quarter of a century.

In 1904 Father Brown went to Alaska, and there he remained for nine consecutive years. During that time he accomplished wonders and endeared himself to all, regardless of race or creed. His influence and activities while in Alaska are described in the following letter which was written by Mr. John F. Mullen, a gratuate of Creighton University and Vice-President of a bank in Juneau. We regret that limited space will not permit us to print the letter in full.

"Father Brown arrived in Alaska August 12, 1904, to assume charge of the parish at Juneau, the capital city. He served in that capacity until his departure on the Steamer *Northwestern* September 25, 1913. In Juneau he is gratefully remembered. He was a devoted priest, and moreover, he took an active interest in civic affairs. He gained the respect of citizens both Catholic and non-Catholic, and those of his contemporaries who still reside in Juneau recall him as a man of strong will and sterling character. That the impression of Father Brown should be so clear to this date (1926) is rather unusual; for Alaska is young and heedless. Its population is constantly shifting, and the tradition of its pioneer workmen is seldom carried from one decade to another. Father Brown was loyal to Juneau, and his fellow townsmen admired his loyalty.

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fully while I live. Keep me also, O Precious Saints, from all stain of impurity and defilement, whether of thought, word or deed, that my heart may ever be a fit dwelling for the Holy Spirit, and my soul filled with a sincere and ardent love of my dear Lord and Savior Jesus Christ. Amen.

St. John's College, Fordham, N. Y., Xmas, 1889.

"About 1905 he built with his own hands a trail to the summit of neighboring Mount Roberts, as a civic improvment. Anyone who has cleared brush and blazed trail in the forests of Southwestern Alaska realizes the laboriousness of his work. He made safe a difficult passageway and constructed benches in scenic spots and at intervals. Walled in by mountains, Juneau covers a limited space on the shores of Gastineau Channel, and in 1905, there were few ways of egress from town. The new trail afforded a means of pleasant and healthful exercise to citizen and tourist. Its gradual ascent permitted a more scenic view of the town and its environs. The view from the summit opened up a new wonderland of sweeping waterways and magnificent ranges of snow-covered mountains against the distant horizon. What had been difficult to behold before was now rendered easy by the thoughtfulness and labor of Father Brown. The trail was affectionately referred to as the Father Brown trail, until three years ago. At that time the U. S. Forestry department rebuilt the trail to the summit, following practically the same route as the Father Brown trail, and renamed it the Mount Robert Trail. What lay behind the change in name was not ascertained, as no great objection was made because of the anti-Catholic sentiment prevailing at the time. It was, however, a shameful failure to recognize the unselfish work of a Pioneer Builder.

"Father Brown was skilled in carpentry and kindred work, which has always counted for so much in the North. He supervised the construction of the first floor of St. Anne's Hospital, which was built of concrete. Concrete construction was practically new to Alaska at the time, and the hospital building was a large undertaking. The excellence of its construction today is due in a great measure to Father Brown. In fact he spent much time in the actual labor of the building. Other buildings erected by him were the Pastor's residence and church. He was meticulously careful in planning the church and in carrying out his plans. He was exacting in the kind of material and workmanship that was employed. The church build-

ing today gives mute testimony of his care. Although small in comparison with metropolitan churches, it has a beauty of its own. It is comfortable and may be described as being devotional or possessing the odor of sanctity. A former prominent parishioner, now a resident of New York, recently referred to it as the dear church that seemed half way between home and heaven.

"As a Priest, Father Brown's piety and character commanded the respect of his parishoners, although they may have thought him unyielding at times in minor affairs. While not a pulpit orator, he gave a great deal of preparation to his sermons. He was a student, and his vigorous grasp of his subject engaged attention. He may be said to have had a typically Jesuit mind in the sense that he took a keen, healthy interest in every branch of human endeavor. It was these mental traits of character that apparently gained for him the respect of the citizens of Juneau. He did not possess the democratic personality that usually wins popularity among the mass of people, but still he held the good opinion of his community. In 1913 he was appointed Chaplain of the First Territorial Senate. The appointment was tendered in the light that he would confer honor on that body, rather than that the the position would be an honor to him.

"Father Brown was instrumental in perserving title to the mission ground in Wrangell, a town 150 miles south of Juneau. Wrangell was the site of the first missionary endeavors of the Church. The Mission building had fallen into disuse for many years, and title to the property was contested. It was due to Father Brown that the title was preserved, and that a new church was erected upon the site. In addition to his parish duties he attended Petersburg, Wrangell and Ketchikin. The first visit recorded in the latter place being September 18, 1904, a few short weeks after his arrival in Alaska.

"In personal appearance, Father Brown was striking because of his height. He was scrupulous in the care of his clothes, and always gave the impression of a well-groomed man. This impression was strengthened by conversation with him, as he was always refined and gentle-mannered in his intercourse with others. He had an even disposition and was never known to lose his temper.

That was considered remarkable, as it was generally known that he suffered almost incessantly from severe headaches and insomnia.

"One of the items of outstanding interest in the life of Father Brown was the effort he made and its success in obtaining for Leo McCormack, still of Wrangell, Alaska, the title of Knight of St. Gregory, the only known Knight of St. Grègory in Alaska, acknowledging services of Mr. McCormack in teaching catechism and otherwise advancing the faith.

"The following appreciation of Father Brown's work in Alaska was written by Sister Mary Zenon of the Congregation of St. Anne. She was formerly superioress and builder of the hospitals at Dawson and Juneau. The letter is addressed to Bishop Crimont from Lachine near Montreal, and is dated November 18, 1926.

"In reply to your inquiry about Father Brown's work and life in Alaska, I am afraid I cannot do justice to his merits; but not withstanding my incapacity, I may say that Father Brown was a priest of no ordinary stamp; for his was a life of sacrifice, generosity and zeal for the glory of God. He was charitable and condescending to excess. His love for the House of God was unbounded; nothing was good enough for the decorations and neatness of the church. He often cleaned the church himself.

"He was as simple as a child. His humility was admirable, but his zeal for souls surpassed all his other qualities. At one time he had charge of Juneau and Douglas. Father Brown then said two Masses on Sunday, crossing over on the ferry. The first Friday he crossed again about 8.30 a. m. to give Holy Communion to the Sisters and the parishioners.

"He was a remarkable confessor and director, as the Religious under his care all testify. He gave several retreats to our Sisters; and these were as thorough for the two or three Religious who followed the exercises, and the conferences were as carefully prepared as if they were to be given to an entire large community. The Sisters reverenced him for his priestly character. He was truly an apostolic man. The poor loved him for his charity. The children of the parish looked upon him as a real Father.

"In 1911 the Sisters were talking about constructing a new Hospital building. At that time the Jesuits and the Sisters of St. Anne held joint possession of a city block, eight lots; four belonged to each. The Sisters' lots were less advantageously situated, and the site proposed was not altogether according to Father Brown's idea of the fitness of things. Coming one day to me he said: 'What do you think of taking those two corner lots of ours on which to erect your new structure in exchange for two of yours?' What could I answer? Of course, we accepted the offer with thankfulness.

"Father Brown was so enthusiastic about the building of the new Hospital, and worked, or rather overworked, so courageously that he was obliged to lay down the burden of his pastorate and returned to Seattle to recuperate his health."

It is not surprising that Father Brown's health failed under the strain of labor and the hardship of pioneer life. On one occasion he went from Juneau to Sitka, a distance of more than a hundred miles, on a sick call, and he did so at the peril of his life. He made the trip by water in a primitive boat propelled and steered by two Indians. When he reached his destination, the sick man was dead. The deceased had a houseful of children, and none of them baptized. Before Father Brown returned to Juneau, he instructed and baptized half a dozen members of the family. After that he had to face anew the perils and the hardships of the homeward journey. When he returned to the United States in 1913, he was a physical wreck, a martyr to his zeal and charity. The doctors recommended his native air and a visit to his relatives in the East as a congenial remedy and a needed rest. But Father Brown did not act on the suggestion; he preferred to languish and, if needs be, to die at his post in his chosen field of labor. When he entered Religion he left all things for Christ; and he made the severance greater still by going far from home.

With proper care and nourishment his health improved considerably, and he was able to do light work at Tacoma, Pendleton and Spokane. A few years before his death he got a paralytic stroke which nearly ended his career. When he recovered sufficient strength to resume his active

life, he was sent to Our Lady of Lourdes Hospital in Pasco, Washington. He found the institution in a wretched financial condition, and he saved the poor Sisters from bankruptcy. He sent out hundreds of letters and collected thousands of dollars in the way of bad debts. He was also a blessing to the hospital in another and higher way. He visited and cheered the sick daily, he instructed converts and gave a weekly conference after Benediction on Sundays to the Sisters. When he died, the Sisters were inconsolable. They declared in letters written to Mrs. Ford of Baltimore, that they went to the table as the rule required, but could not eat.

On Sunday morning, June 21, 1925, Father Brown said Mass and heard confessions as usual. About 9:30 he got a violent pain in the heart. The Doctor was summoned, but could give the sufferer no relief. Then the Parish Priest was called and he administered the Last Sacraments. Father Brown answered the prayers for the dying, and remained conscious to the last. He expired at 12:55. The Sisters telephoned to Spokane and obtained permission to keep the body until Monday morning, and have Mass said for their beloved Chaplain. During the interval, the people of Pasco came in large crowds to testify their esteem for the dead. Father Brown was a prominent figure in Pasco and was often invited to address civic or social organizations. After the Mass on Monday morning, the body was taken to Spokane for burial. Mass was again said on Tuesday by the Provincial of California, Very Rev. Joseph M. Piet. Then the body was interred in the Cemetery of the Scholasticate at Hillyard, which is near Spokane.

Father Brown is still remembered and still regretted by the people of Pasco; but the person who misses him most is the one who could best appreciate his services to the Hospital of Our Lady of Lourdes. She was and is still the Superior, Mother M. Patricia. The following extract is taken from a letter of hers to an old Jesuit friend of Father Brown.

"Dear Father:

My poor words cannot do justice to Father Brown's beautiful life with us here. He was unselfish

and self-denying to a fault. His example in Holy poverty was most edifying, and his very presence spoke of spirituality and refinement. We will always remember his conferences to the Sisters every Sunday evening after Benediction. To all of us and to me personally he is an irreparable loss. No matter what trial, whether spiritual or temporal, came up, I would go to Father Brown and find peace and comfort in his advice. Professional and business men of the town, all valued his keen foresight and sound judgement. He was often asked to address the Commercial Club. One of the doctors remarked, soon after he came here, what a great asset he was to the hospital to cheer patients of any creed. The poor patients in the wards always enjoyed his visits. On his daily rounds he would meet all kinds of arguments about religion. His name will be mentioned for generations to come by the many, many friends who loved him so dearly and to whom his death was a great shock.

"I hope I have given you a faint idea of the greatness of our dear Father Brown who left us so suddenly.

"Wishing you, dear Father, the Season's Greetings,

Sincerely and Gratefully,

Sister M. Patricia, *Superior*."

That Father Brown had made a thorough study of hospital finance and had mastered a difficult problem, may be gleaned from a confidential letter to his brother Albert, who at present (1927) is Rector of St. Joseph's College, Phildelphia.

Our Lady of Lourdes Hospital,
Pasco, Wash. Sept. 19, 1924.

"Dear Albert:

I thank you for all your kindness; your letter, the $100, the picture, the postal, the news clipping, the print of the Novena to St. Anne. I can make out in the picture only yourself, Fathers Kelly and Quinn; *tempora mutantur*. The Sisters join me in expressing our gratitude for your charity. Certainly I have done what I could since they asked my aid, and with

the help of God have met with success, and what is more I have to my mind solved the question of Hospital finance. I have written to Father Moulinier in full, and offered to give him my hints on Hospital Finance to the Sisters of the United States as an essential part of his scheme, hitherto neglected. I have not yet got his answer.

"I have my first letter to the Hospital Sisters prepared and approved by Sister Superior here. The second letter would contain a Questionnaire for each Hospital to help me give the Sisters just what they most need. I do not expect an answer from all in reply to my first letter. Many Superiors are touchy and imagine they know it all. I know I can give *some* valuable hints too on this subject, having studied this business for nearly thirty years and viewed it from every angle. I told Father Moulinier that it was impossible to do anything through the pages of the "Hospital Progress." The matter is too personal. For instance, I intended to show the Sisters how non-Catholic hospitals grow and flourish through the dove-like simplicity of our good Sisters; how to prevent most doctors in poor communities from asking money through the Hospital, while the Sisters are driven to bankruptcy, etc.

"I have written the above simply to let you know what is keeping me busy at present. I do not know whether it would be better to have these letters printed or mimeographed. Pray for us, as we shall for you and your work for God.

Affectionately,
Edward H. Brown, S. J."

Rev. James M. Brogan, S. J., of the California Province, knew Father Brown as few of his Jesuit brethren did or could. For that reason the following spontaneous tribute is of special interest and value.

"When Father Brown came to the Rocky Mountain Mission in 1893, he was even then of athletic build. He was enthusiastic as a high school boy about all student athletics. He saw a young Scholastic who was a cold water duck dive into one of the mountain lakes, and asked: 'How is it'? The answer came loud: 'It is fine.' He

went in gracefully, for he meant a good long swim under water, but the cold water, (from a glacier just eight thousand feet altitude) was too much for him, and he hastened to climb back into the boat, his teeth chattering.

"He could plan very carefully all the details of a project, athletic or academic, and could forecast to a nicety the reaction of students, even of the public, to any undertaking. It might not pan out one hundred per cent, but he did not grow discouraged for that; if he found opposition, however, from a quarter where it was not expected, from an equal, or from someone who should work with him, he might give up the project rather easily. I have known no man who could take better advantage of his successes. His knowledge of classroom methods and of adopting little helpful schemes, was helpful to a young teacher in Academics.

"He was always a polished gentleman, and had a vivid way of telling a story, and could enjoy every word of it himself. The parents of students or others whose business brought them into contact with him, never forgot him. In sickness he was a most patient man, still a gentleman. I was his night nurse when he was hit hard by typhoid in 1896. At that time the remedy and treatment was a freezing system through ice sheets, but his will-power bore the ordeal with cheerfulness. I visited him when he was sick in hospitals; he was still cheerful and might converse on anything but himself. His "story" always was superior to yours."

The following is a letter to the Editor of *Woodstock Letters* from Father Brown's brother, now stationed in Philadelphia.

St. Joseph's College, Phila.
February 20, 1926.

"Dear Father Editor:

Shortly after receiving your letter I learned why you had not yet heard from Bishop Crimont of Alaska. He has just returned from his visit to Rome, and is, perhaps, only now getting your communication.

He is undoubtedly the one to give you a true estimate of Howard and his work. Bishop Crimont and my brother were devoted friends, and I know from conversations with the Bishop and letters from

Howard, how much they thought of one another. The Bishop will not delay, I am sure, in sending you his account, now that he has returned to his diocese.

I was only a small child when Howard entered the Society, and the last two years of his College course were spent in boarding-school. Consequently I was not old enough to become acquainted with him then; it was only later that I began to learn to appreciate his good qualities. But as far back as I can remember, it seems to me he was regarded by the entire family with something akin to veneration.

He was certainly an unusual boy. The motive that carried him to Georgetown in his Junior and Senior years, was his desire to meet with more serious rivalry in his class work than he had encountered at Loyola, where he easily surpassed the other students. In fact I think it was characteristic of him throughout his life to be dissatisfied with mediocrity. He always wanted to do "Something Better", and for this reason St. Ignatius' motto "Ad majorem Dei gloriam" appealed to him more powerfully.

It was this desire, and the longing for sacrifice, that took him to the Rocky Mountains and afterwards to Alaska, where he stayed until he was physically exhausted. I judged from his letters during this period that the "Third Degree of Humility" was constantly in his thoughts.

In the Novitiate he was a favorite of Father Tisdall, the former Master of Novices, and from him learned to practise an exactness in his spiritual duties which, I think, he carried with him through life. The Sisters at Pasco will tell you how prompt and diligent he was in all religious exercises up to the last day of his life. They looked upon him as a model for the community.

He was of a highly sensitive nature, and was often times deeply wounded at the lack of appreciation of his efforts; but he knew how to turn these trials into a source of merit, and kept in mind always our Lord's admonition to store up treasures where the thief cannot break in nor the moth corrupt.

The last two years of his life reveal his sterling

worth better than any other period. Broken in health and with little of his former energy left him, he devoted himself to the services of the Sisters in the Hospital at Pasco. The finances of the institution were in a rather shattered condition, and Howard determined, with the Sisters' consent, to put the Hospital on its feet again. He succeeded in doing this after two years' incessant efforts.

As a result of the serious break in his health (probably a stroke of paralysis) which sent him to the hospital, he was unable to use a pen. He could scarcely write his own name with a lead pencil, but could manage to pick out the letters on a typewriter. The Sisters in their poverty bought for him an old worn-out machine, for which they paid, I think, $15.00. With this he started to carry on an extensive correspondence. The first letters he wrote on it were grotesque. I offered to send him a good typewriter, but he would not have it. He asked me merely to send him a few simple parts with which to repair the old machine. The pieces he wanted cost about $3.00.

With this old battered typewriter, patched by himself, he turned out a stream of letters that brought $10,000.00 into the hospital, and put its finances in good condition. The letters sent out were not begging-letters asking for charity; but requests to former patients to settle up their accounts, which they neglected to attend to when they left the hospital. The Sisters evidently were helpless, and Howard determined to come to their rescue. The task he set himself to accomplish was finished when he breathed his last.

Howard's devotion to St. Aloysius was something he never spoke of to me. I learned of it only from others. But it was evidently extraordinary. He was ordained to the Priesthood in the Church of St. Aloysius in 1894. His cure in the hospital at Spokane during a special novena to the Saint after a two years' illness some twenty years ago, and his death on the Feast of St. Aloysius were surely more than a coincidence.—R. I. P.

Very sincerely, yours in Christ,

Albert G. Brown, S. J.

## Extract from a Letter of Father Eugene Beucé, Superior of the Mission of Nanking, on Recent Events in China.

St. Joseph's Church,
Shanghai, April 2, 1927

Very Reverend and dear Father,
P. C.

The Reuters and the papers will have told you of the recent sad events in Nanking, and doubtless caused your Paternity much anxiety about the Fathers and about the activities of our Mission here. The Post Office strike and the recent trouble in Shanghai prevented me from writing to Rome more promptly. The latest details have added indeed to our sadness caused by a telegram telling of the death of Father Vanara and Father Dugout who were "killed by the soldiers of the Southern Army". Consequently all our European Fathers are daily in greater danger. A wave of hatred against foreigners and religion has arisen, swept the entire south of China and is reaching up to the North, where the Cantonese forces had to cross the river to attack the Northern Armies.

The city of Nanking was taken by the Southern Army on the evening of March 23rd. On the very day following, the 24th, the victorious troops attacked the English and Japanese Consulates and other foreign posts, notably that of the Standard Oil, where a number of Europeans had taken refuge. At about six o'clock they forced the doors of the Fathers' residence. Reverend Father Verdier had just finished his Mass; Father Bureau had said his at 4.30. A wholesale pillage of the house, the church, two schools and a number of dependencies was begun by the soldiers and by the populace that followed them, under the

very eyes of the two Fathers. The Fathers were helpless. They were searched over and over again, were threatened with death half a dozen times, were hit with the butt end of a gun and led prisoners through their own house where the soldiers expected to find buried treasures. They sold the rice, bedding and whatever else they were able to take with them. The bare walls alone remained. All else has been taken away; floors, ceiling, stairs; and in the garden, vegetables, flowers, shrubs, etc. . . . Father Verdier managed to escape after about two hours, thanks to a soldier to whom he gave twenty piastres that had not been taken from an inside pocket of his cassock. Accompanied by this soldier he took leave, hiding as best he could in a thatched hut with only time enough to put on a Chinese dress provided by Christians. He then found shelter in a more secure dwelling where he stayed till night. Thence the Christians led him to a Christian home where he could spend a more peaceful night. It was from there that he sent for Father Bureau to join him who, having stayed longer among the soldiers, had finally succeeded in making his escape by hiding during the day. The day following, March 25th, the French ship, the *Alert*, anchored at Nanking, and the Commander sent a Christian to inquire about the Fathers. Helped by our Pagan commissary this same Christian got in touch with a "Southern Officer" and through him secured a car from the General. The two Fathers were conveyed to a ship, at about one o' clock, under the surveillance of an officer and a soldier, revolver in hand. They were now safe but much astonished that they had actually escaped danger and they were grateful to God whose paternal providence had so obviouslly protected them. They had lost everything; but that was a cause of less sorrow than the death of the two Fathers of whose murder they heard the day before in their hiding place.

On March 24th, at about nine o' clock when the Fathers had just finished breakfast after saying their Masses, they were told that soldiers were at the door. Father Vanara left his room on the ground floor and he had hardly reached the outside entrance when the shot of a revolver knocked him down. A servant saw him still raising his arm as if

to put his hand to his head. Death must have been almost instantaneous. On hearing the noise Father Dugout came out of his room and as soon as he was seen was shot down also. Whether he had strength to return to his room or whether someone accompanied him to it is not known, but he was later the same day found stretched out near his bed. One of the students went up to see him; the Father said that he was not suffering much and that he would recover if he could only see a doctor. A servant and the devoted student begged the Chinese Red Cross to send help. They refused to bother themselves 'for that foreigner', as they put it, and the poor Father was left alone, without care and without consolation till death relieved him, which must have come at about three o'clock.

Brother André Tcheng, who had been allowed to come and go among the soldiers and pillagers, arrived at about ten, but was unable to get in because the soldiers guarded the door. He came back in the afternoon and found the body of Father Vanara on the lawn in front of the stoop. He was clad only in vest and pants and his breast was covered with blood. The Brother did not dare climb the front steps for fear of the soldiers but he was back in the morning, March 25th. The mob streamed in taking with them everything the soldiers had left. Brother found Father Dugout stretched out on the floor with only his underwear, one wound in the head and one in the stomach.

With Fathers Bureau and Verdier and a French lady on board and also Brother Tcheng, whom Father Verdier did not care to leave alone at Nanking, the *Alert* had got orders to start back to Shanghai on the 25th. Before their departure Father Verdier obtained a promise from one of Officers of the Southern Army that before leaving he would see that the two Fathers who had been killed on the 24th got a decent burial. Full instructions were given to this effect but were never carried out. Some Christtians, however, seeing that the bodies were lying on the tennis courts where they had been dragged, bought coffins for them and provided suitable clothing. On the afternoon of the 26th they tried to snap a picture of the two Fathers. The soldiers became furious when they

learned this, threatened the Christians with their guns and demanded oil to burn the bodies with. The Christians fled immediately and the pagan carriers of the bodies closed the coffin and left the premises. The soldiers did not pursue them and they were able to carry the two coffins to the cemetery where many of the Fathers already lie at rest, and where the Christians hastily buried them. These details were given by a servant who assisted at the burial adding that the soldiers had burned the beard, disfigured Father Vanara's face, cut Father Dugout's nose, and committed other horrors on his body.

Reverend Father Verdier and Father A. Bureau reached Shanghai about four o'clock. Father Verdier's testimony is very accurate and is confirmed by that of the Consuls and other refugees from Nanking. The onslaught was wholly premeditated and planned and carried out at the blow of the whistle and conducted by the Officers of the Southern Army. The massacre would have been more horrible, we are assured, had not English and American steamers warned by the signals of distress from the refugees at the Standard Oil Company made open attack. The bombardment lasted for an hour and a half. It arrested the soldier's cruelty and gave time to the marines to come to the rescue and to make the flight of the wretched prisoners possible, among whom were women and very young children. Father Verdier testifies again that no one could have anticipated such a slaughter. Everyone believed, however, that the Chinese part of the town would be pillaged by the conquered Northern Army, and this is just what happened; they plundered the Chinese houses recklessly during their flight touching no European house in their work of destruction. We have proof from other sources that they had received orders not to enter the residence and the churches of Missionaries. As to the soldiers of the Southern Army, all seem to have had faith in their discipline and respect for foreigners. Many people had refused to leave Nanking, and the Amercian Consul himself kept his two little children.

But now the Southern Army attacked foreigners only,

and, as usual, made an organized siege of the English, Amercian and Japanese Consulates, with machine guns, hand grenades and rifles, robbing all European houses without touching a single Chinese one. There can no longer be any doubt of their real intention. The unexpectedness and horror of the attempt has opened many people's eyes.

Henceforward the lives of our European Fathers in the interior are in danger and the danger will be even greater if the Allies agree on exacting reparations, and, as has been feared often before, they be obliged to fire on Shanghai in sheer self defence.

We have also witnessed events at Zi-ka-wei and at Shanghai that might have been tragic. Father Lefbvae thought it wise to close the University suddenly, on the 21st of March when about five p.m. two thousand soldiers wanted to force their entrance into the village near Zi-ka-wei and occupy their houses. They were stopped by the courage and presence of mind of the lieutenant and three of his marines who headed the defense at Zi-ka-wei. The soldiers fired for about five minutes; the marines though fully armed did not open fire but awaited orders from the lieutenant. Happily enough, for some unknown reason, the soldiers ceased firing. Parleys were resumed and it was agreed that the soldiers should camp outside the village. Several attempts were made, however, to allow them a passage through that evening and the next day. At about eleven o'clock next morning, March 22nd, they left to go and help in an attack against Shanghai. They have since returned and made many further attempts to break through; but the marines got more recruits and strengthened their fortifications.

Early in the afternoon of March 22nd the city of Shanghai was taken and occupied by the Southern Army. The attack had begun the night before at about half past one.

The house of Sainte Famille des Meres Auxiliatrices was in constant danger. It was a terrible day and night for the nuns, the boarders and the day scholars who had come back after lunch at home, in all more than three hundred people. Nothing was left undone to succor them. Father Noury interviewed the French Consul

and sought the aid of the French Police while Father Jacquinot went to the International Concession. It was quite impossible to get there as long as the fight was going on. Father Jacquinot who was waiting was on hand in good time to help the nuns give up their house and brought up the rear guard but not without danger to himself. A soldier who threatened to kill one of the students with his bayonet grazed Father Jacquinot's only hand, pierced his clothes and wounded him in the side as he tried to protect the student. The days that followed the capture of Shanghai were filled with rumors and anxiety. At Zi-ka-wei preparations were being made to evacuate Shanghai. A kind of truce was agreed upon, however, to last until March 26th. The students at the College and the Seng-mou-yeu (boarding school for girls) were not at all willing to leave, while their families had every confidence. The blow at Nanking and the threat against the Concessions on Sunday, the 27th, made it necessary for us to send all the students on a prolonged vacation. The invalids from Zi-ka-wei and at Seng-mou-yeu were sent to the hospital where steps were taken to help some of our Fathers, the Scholastics, the Novices who were on long retreat, the Seminarians and all of the Seng-mou-yeu except the incurable cases, the babies and the nuns in charge of the workshops, to evacuate the Concessions on Sunday morning. The Carmelites being more exposed to danger had left on Thursday. Thanks to precautions taken in the Concession, Sunday went by without serious incidents but not without alarm. On Monday the Seminarians and the Normal Schools came back to Zi-ka-wei. On Tuesday the Fathers and Scholastics returned. The Seng-mou-yeu have not returned up to the present as sudden evacuation would be too difficult for them. The European Fathers serving the Chinese parish of Tong-ka-dou also fled to St. Joseph's for safety, at least for the night; for they too were greatly in danger and there were, moreover, no marines to protect them until the eve of First Friday. If the present state of peace continues the neighboring Fathers will return to their districts to spend Holy Week and Easter.

The Daughters of Charity of the Central House and of St. Mary's hospital put themselves and their convent

at our disposal, showing admirable devotedness towards us, in order to care for the Carmelites and other communities of Seng-mou-yeu. The same may be said of the Madames of the Sacred Heart, even if their house was inadequate for the large number. This spirit of charity gave us a great deal of consolation.

The Houses of Charity of Mr. Lo-Pa-Hong have so far been spared. They removed only a few of the Sisters and the older orphans; likewise the Salesian Fathers and the orphans in their charge. There is now a serious threat of taking over the large buildings destined for the Salesians. We are informed from other sources that the Electrical Company of which Mr. Loh was the director is under Communistic rule and in the hands of workmen. Mr. Loh had to take refuge in the Concession even with the risk of his life. He has lost his position of director and was forced to resign.

If the Southern Army takes possession and gets into power the exercise of our ministry will be practically impossible. Teaching in the grammar school as well as in the college and university will be out of the question, for we shall not be able to accept the conditions the New Government will impose; the identical conditions that have been enforced at Canton. The new laws become effective April first. Monsignor Fourquet, Bishop of Canton, has already decided to close his schools if they cannot steer clear of these laws.

In the meantime we are doing our best to keep up our works and our schools by putting our Chinese Fathers and Brothers ostensibly in charge, but not without uneasiness as occurred elsewhere. From the material point of view even after the ruin brought on by the pillage of the residences, churches and schools by the Southern Army and the mob, as at Nanking, Tchenkinag, Kiangyng, Ousi, Lili, Fongkieng, Lichoei, and even at a number of less important mission stations, whatever property we have is threatened with confiscation. Soldiers, students and workmen who are in power make very clear that they intend to "take back" the possessions of the Missionaries and make them public property. In many places they have removed the inscription "Catholic Church" and put in its stead "Common Property." They

have already affixed the government seal on many churches. Nanking and Tchenking-kiang and the Chinese territories of Shanghai, are threatened most. It will mean the ruin of the Missions.

But God will provide. Nor will this loss of property be our greatest sorrow but the loss of so many works that seemed to yield such abundant fruit, and the difficulty of exercising our ministry, if not the impossibility of ever again being able to toil for the China we dearly love, that will be the death of our Fathers.

All our Fathers are in great suffering and generally speaking they bear their trials in a supernatural way.

We had just celebrated the return of our Chinese Bishops from Rome, that of Bishop Tsu in particular. And in spite of our fears for what was sure to come, we held up great hope and had reason to rejoice. Now all has changed, and in a second!

We have need of your prayers, Reverend Father, and those of the whole Society, especially of those who feel the burden of responsibility most but who are as yet powerless.

(Signed) E. Beucé.

## NEW TERTIANSHIP IN NORTH CAROLINA

On September 15, when the Tertians arrived, the number of Catholic Priests in North Carolina was doubled at a stroke, and the population of Hot Springs jumped from five to fifty. The total population of this place is only three hundred. But the town of Hot Springs was not very hot or even warm in its welcome to the Jesuits. Before our arrival there was plenty of ugly and even threatening talk. And no wonder. These people know nothing of us Catholics except the malicious and salacious calumnies that form anti-Catholic tradition. Already, however, dislike is rapidly changing to friendship under the fine impression made by the perfect courtesy and tact of the Tertians. The little corporal's guard of faithful Catholics are holding their heads high, "lost Catholics" are timidly finding their way home, and several non-Catholics have asked for instruction. The ice wasn't broken: it was melted.

As might be expected the town fairly gasped at the avalanche of Roman collars that was being so cordially welcomed by the advance guard of Jesuits who had gone on ahead to put the house in readiness. Every eye was on us as we went down the steps from the station platform and through the gate into the beautiful park that forms the setting of Berchmans Hall.

The Hall itself is a two-story brick structure built on a low terrace, but dwarfed by the giant trees that shade it and by the mountains that surround it. It stands in the angle formed by the confluence of Spring Creek and the French Broad River. The house was intended for a sanatorium. By using all available space for living room, even cutting up parlors and "solariums" or sun-parlors, the Hall now holds forty-two of the community, leaving but one guest-room. At that, five of the brothers and one extern workman live in the historic Hampton Cottage, a one-story brick buiding just behind the Hall.

Hampton Cottage was built over 100 years ago by the

grandfather of General Wade Hampton of South Carolina, one of the most dashing and picturesque Southern leaders during the "war." (Down here, of course, there is, was, and will be only one "war"—the Civil War. The "uncivil" and disgusting disturbance of the peace recently reported in Europe should not be mentioned in polite society.) The bricks in Hampton Cottage came over from England as ballast in some sailing ship, and were later hauled up into these mountains by wagon all the way from Charleston, S. C. That was long before the days of railroads here.

Even at that early date Hot Springs or Warm Springs as it was then called, was a summer resort for the aristocratic gentry of South Carolina. For years there has been a hotel here to house the people attracted by the healing properties of the hot baths and the springs, or by the gayety of the company. Twice the hotel was destroyed by fire, the last time in 1920. A few walls of the Mountain Park Hotel, a huge affair of 450 rooms, still stand on our front lawn.

In recent times many wealthy Northerners and Easterners made it a practise to stop off here en route to and from Florida. At the height of the season as many as 600 guests sought hospitality here, so taxing accommodations that it was necessary to set up cots in the dining room for the night. These gay days came to an end when we entered the Great War. The hotel and its spacious ground was then turned into a prison camp for the officers and men of interned German vessels and some other civilian prisoners. For instance, the captain and the crew of the *Vaterland* and the conductor of the Cincinnati Symphony Orchestra were "guests" here. Altogether the hotel and the wooden barracks erected then held 2,400 men. Later these men were removed to Fort Oglethorpe, and the place again became a hospital. I say again because in the Civil War it had served as a hospital for the wounded and dying of several engagements fought in the neighborhood.

Between the Hall and the river is the bath house, a substantial concrete, wood and glass structure, down the center of which in double line run sixteen Roman baths. These baths are really little swimming pools 6 x 10 feet.

The hot springs rise into these baths through the crevices in the marble floor. The temperature varies a bit, but is usually about 100 degrees Fahrenheit. On the river bank a glass house covers another hot spring which has been reserved for drinking purposes. The ordinary water supply of our house and the town is piped down from ice cold springs high up in the mountains across the river.

In front of the Hall our property stretches away for nearly a mile in a long narrowing triangle enclosed by the river on the left and the railroad on the right. The canyon walls gradually close in until, a little beyond our place, the railroad clings to the rock wall for a space, then jumps across on the Deepwater Bridge. Down the middle of our property runs a noble avenue of fine trees, crosses our grounds, about a third of the distance down the Dixie Highway, is carried over the French Broad River on a bridge, and is then left to fight its way over the mountains to Asheville, the capital of "The Land of the Sky" and the county seat of immortal Buncombe County. From this county and from the florid oratory of its chauvinistic champion in Congress, Colonel Buncombe, are derived, according to the unabridged dictionary, all the buncombe and bunk of modern times.

And by the way. The stalwart white Protestant Americans of this region may not know it, but their cherished *nom-de-guerre*, "The Land of the Sky," is a name given their really beautiful country by the gifted Catholic woman known to the Catholic novel readers under her pen name of Christian Reid.

The bottom land that I have been describing as the setting of Berchmans Hall is the very property to which our tenure is being contested. The plaintiffs claim that they hold an option which gives them prior rights to acquiring it. Their claims seem to be very, very flimsy. No one acquainted with the details of their claims gives them any serious consideration. But even if by some unforeseen accident or technicality they should win their case, we still hold clear title to several hundred acres of other property more than ample for the needs of two or three Scholasticates.

It is the intention of Mrs. M. B. Safford, our benefactress, to transfer to the New Orleans Province all of her extensive holding here, with two or three minor exceptions, for which, while she lives, the Jesuits will pay her an annuity. It is hardly surprising that this plan of hers caused consternation in this Protestant stronghold, especially among those who wished to exploit the property either by resurrecting the resort hotel or by developing electric power from the river and starting a factory here. Objections to her wishes mean nothing to a woman of Mrs. Safford's character and temperament.

Mrs. Safford is a very unusual woman. To begin with, she enjoys telling her age, which is seventy "at present". She exults in her conquest of Father Time. In spite of what she insists is her correct age, she is a "young" woman of dynamic activity who loves to fight and ride horseback. These, she says, have been her chief amusements all her life. And she does both with a vigor and skill worthy of man.

"The Five Sisters" as the Rumbough girls are still known, were dashing Southern beauties in their younger days. All of them were educated in Catholic convent schools. Mrs. Safford in the Visitation Convent of Georgetown, D. C. At eighteen Bessie (Mrs. Stafford) left school, aud a short time after married Frank Johnson, the handsome and gifted son of Andrew Johnson, ex-President of the United States, who at his death, a few months before the marriage of his son, was U. S. Senator of Tennessee. Three years later Frank Johnson died. A few months after this the young widow became a Catholic, the only one in her family and in this part of the State. Since that time two of her sisters have followed her into the Church.

Some years later on a voyage to Europe Mr. Safford, a wealthy New York banker, fell in love with the beautiful widow of Frank Johnson, and urged his suit so ardently and successfully that they were married in London shortly after their arrival there. Mr. Safford was an eager collector of treasures, artistic and antique. Most of what he collected is now in Mrs. Safford's beautiful home, making "Chateau Loretti" a veritable museum of fine arts. At

his death he left her his fortune and their two children, a boy and a girl. The boy has since died, the girl married and is now living in Alberta, Canada.

After so many years of spiritual starvation, Mrs. Safford says she is living in a dream, with more priests in her town than there are in all North Carolina, with Mass said every day in her beautiful little domestic chapel, and above all, with the Blessed Sacrament under her roof.

There are 37 Tertians here; 21 from Missouri, 7 from California, 6 from New Orleans, 2 from Maryland-New-York, 1 from New England. The Missouri Province leases the house from New Orleans and supplies the faculty. Catholics, from the Bishop of Raleigh down, are delighted with our coming and ardently hope in spite of the fact that the Tertians are "contemplatives," that we will become very shortly a powerful influence in spreading the faith. Our coming here seems so providential that this chapter in the history of "The Land of the Sky" is going to be the finest of all.

Thomas S. Bowdern, S. J.

## FATHER JOHN J. MONAHAN

By Father Joseph P. Merrick, S. J.

Father John J. Monahan, S. J. was born August 12, 1875, at Curnalee, County Roscommon, Ireland. Ireland is a great land for boys, and between his classes at the national school where he received his grammar-school education, he was busy riding horses and hunting birds. Those who knew him in those days declare he was a most interesting child and always religiously inclined. He grew up in an atmosphere where the greatness of Ireland's faith and the greatness of heroic suffering were inexplicably interwoven, but it did not blind him to some evident facts. "In Ireland as everywhere else some Catholics are not practical Catholics," he said later. He himself could never be half-hearted and his motto was "Be a practical Catholic or nothing." Time and again he was to repeat it in later life to various groups of boys and men under his charge.

But the day came for him as it had already come to the older members of his large family and to so many others before and since, when to remain in Ireland meant to succumb to dull mediocrity and inopportunity; so in 1894 he left for America. He was then sixteen years of age. His first years were spent in Worcester, Mass. His sister who was a trained nurse kept house for two of them, and he earned a little money working in a grocery store and at whatever jobs turned up. Both realized that he needed more education if he wished to advance much higher, and we find him enrolled in Holy Cross Preparatory School in 1897. He continued there about a year and then decided he ought to be a Redemptorist. On a visit to Boston, he met Father Thomas Sherman at Boston College and after discussing the matter with him he began to see he was not so sure that he really wanted to be a Redemptorist after all. Father Sherman therefore advised him to give the world more of a trial and if God were really calling him, he would soon discover it.

To please his sister, who was in Philadelphia, although having no desire to do so, he entered the Philadelphia

Dental School. Receiving a degree from this school he practised dentistry in Philadelphia for three years. It was during this time that Father Sherman gave a mission at the Cathedral. There Father Monahan sought him out again, and Father Sherman advised him to study Latin and keep his intention strong with prayer. Mr. Francis J. McIntyre, an instructor at St. Joseph's High School, and brother of Father Charles McIntyre, was engaged by Father Monahan to teach him Latin after his office hours. The tutoring continued for two years.

Then one morning Mr. Monahan left home telling his sister that he was going fishing. He came back that night with a quizzical look, but no fish. "Where are the fish" she asked. "Oh, I haven't caught any, but they will be of a different kind from what you imagine. I am going to be a Jesuit. I just saw Father Hanselman, the Provincial, up in New York. I guess my fish will be the souls of men."

Early in September, 1906, he packed up and went to the Jesuit Novitiate at Poughkeepsie, N. Y. He was nearly thirty-one, but he cast in his lot with what must have seemed to him children of sixteen or seventeen, and like St. Ignatius was making at the age of thirty-four the mistakes of beginners in Latin. But no one ever felt him to be of another generation, no matter what the difference in age, for he never ceased to be a boy nor ever lost the reckless generosity and spontaneity of youth. He had a buoyant love for the Sacred Heart that kept him going when others stopped, and a fund of humor and repartee that smothered every trial.

It was this same love that inspired him when he directed the Altar Boys at Gonzaga College in Washington, D. C.; it was this love that drove him to obtain six hundred subscriptions to the *Messenger of the Sacred Heart* when he was teaching in Boston after his Philosophy; it was this love that made him forget self, driving the body beyond its powers. and eventually ruining his physical strength. Shattered in health, he entered on what were to be four years of long drawn-out agony. Literally he learned his Theology on the cross. Describing this phase of his career on the day of his final vows at Vigan in 1924, he recounted in a most thrilling burst of oratory how

four times the most skilful doctors in the East had given him up for dead, yet four times had he recovered. "And it was not without some special Divine Providence that the Cardinal Archbishop of Philadelphia, your former Bishop, should have anointed my hands with the holy oils and ordained me with his own sacred hands. God did not save me from death four times without having given me some work to do, and lo! here I am in Vigan and the Philippine Islands and with the help of God I will do it." Speaking of Father Monahan's work in Vigan *The Catholic News* for May 2, 1927 says:

"In work such as Father Monahan chose, it is necessary that one be an opportunist in the best sense of the word; and that he was, his associates say, was best illustrated by an incident which occurred on July 19, 1924. On that day Father Monahan was told that 500 public school teachers were attending summer sessions in the Gabaldon school building, a half mile removed from the college of Vigan, and would leave the city on Saturday. It was then Thursday.

"That afternoon Father Monahan made a rapid inventory of his stock room and estimated that he had about 10,000 magazines. He moved from pile to pile making up attractive little sets of three, four and five different books, tying them with the cord he had economically saved from the original bundles. In a few hours he had a hundred complete sets.

"The next morning twenty minutes before the close of the last session, he packed the magazines into two carromatas drawn by ponies aud placing two boys from the college in charge instructed them as follows:

"Drive to the Gabaldon school and wait directly in front of the exit. When the teachers approach, hold these packages in your hands and ask them if they would like some American literature.'

"In a short time the conveyances were being rushed back to the college for more magazines. That afternoon and Saturday morning and afternoon the rest of the 10,000 books were distributed.

"The word of Father Monahan's success in his field of missionary work reached this country and the ears of two Catholic business men in Pittsburg, the authors of

"Advertising the Catholic Church." They shipped 25,000 copies of this pamphlet to Father Monahan for distribution. They were given to the third and fourth year pupils of the high schools and the students in colleges and universities of Manila.

"The material in these pamphlets was admirably fitted to Father Monahan's purpose. They were doctrinal and instructive and in brief expository paragraphs showed how groundless are the false popular notions regarding the doctrine and practices of the Catholic Church."

In a letter written in July, 1925, to a friend who also had started Theology in broken health but had begun to recover, he says: "I have heard great reports of your rapid improvement, and I am overjoyed that you pushed through the examinations. If you will consult the Woodstock archives, you will find that I managed to pull through myself, after being in the hospital three months straight. Bright? Yes! Same to you and many of them. The difference, however, in this brightness was that I had to go to the hospital not only the following year, but also the year following that, making something like six months or more squandered in bed. But the moral is I fooled the doctors, nurses and friends, and here I am. My course was as long as the longest, as extensive in time and as intensive in anguish. Thanks be to God, I came through with honors, but I lost my appendix, gall bladder and a few odds and ends in the scrimmage." In another letter to the same friend he returns to this idea: "In passing, don't you think the Lord stayed your existence here on earth as he did my own in 1917-18-19 when I was going over the top in spite of the doctors, and added at least a half dozen years to an already badly spent life? The Sacred Heart did really grant me, in spite of everything and everybody, a lease of life. You certainly were in the same manner spared for a similar purpose to advance the glory of the Sacred Heart. It is a good guarantee that in the days not so far distant we shall be able to carry out the plans of the Sacred Heart. Great things can be done, if we ever get going here in Mindanao. So pray on, with confidence and courage."

After his Theology, Father Monahan went to Canisius High School in Buffalo, and his continually bubbling hu-

mor won for him hosts of friends. His activities were confined chiefly to caring for the discipline of the school, a task uncongenial in itself and doubly uncongenial to a man like Father Monahan who was best adapted to purely priestly work. After two years came the silent year of the Tertianship which was his last spiritual preparation for his final and uniquely great work, the Philippine missions.

In June, 1923, he was chosen as physically fit. He was seventeen years a Jesuit and the six years he had not been studying had been spent where he would acquire little glory among men. And now at the age of forty-eight he was to begin his life's work and to accomplish it in the short span of less than three years.

It was in October that he began his work in Vigan taking charge of the Knights of the Sacred Heart and the Children of Mary, the Catholic organizations for the boys and girls of the public school. He saw at once the need of "selling" the Catholic Church to these students. So he tapped off the first appeal for Catholic literature, and the opening gun of a really remarkable campaign had been fired. He was going to put the Catholic Church upon a mountain in the clearest light of a dazzling sun, and if any one failed to enter therein and live therein a practical Catholic, it would not be traceable to the "pussy-footing" of Father John J. Monahan.

He wrote letters, he preached in the Cathedral on Sundays, he taught congregational singing, he gave special lectures on disputed points of Catholic doctrine, he had the Governor of the Province give talks that were as splendid manifestations of genuine Catholicity as one could wish to hear anywhere. The Governor dwelt earnestly on the needs of Catholicity to preserve the morality and ideals of the Filipino, and his own unswerving practical Catholicity backed up all he preached. In four months Father Monahan had become so popular that he was elected by an open ballot of the senior class to give the graduation address of the public school.

In that time he had consecrated over 2000 people in eight barrios to the Sacred Heart of Jesus and consecrated nearly 100 individual families and houses. It was not forgotten by those in charge of *The Messenger of the Sacred Heart* that he had befriended them of old, and they

came to his aid now with a shower of publicity and literature. Other Catholic periodicals did the same. The tide of literature was rolling in. Soon it became a veritable flood. From Ontario to the Canal Zone, from Australia to Boston, it poured in—a mountain wave of all that is Catholic in English literature.

Meantime he had secured a suitable room at the College and fitted it up with a large reading table and the best of the flood was kept there for the perusal of the students. The remainder was bundled up and shipped to those places where it would produce the most good. When the rest of the Philippines was taking its after-dinner siesta Father Monahan was arranging his magazines for their several destinations, using the string and paper in which they had come to bundle them off for the final lap of their journey. It was pitiful to see him pouring sweat like a ship's stoker, especially when one knew that he had to use a steel brace to keep his old wounds from the danger of reopening. Even the Filipinos, inured as they were to the midday heat, marvelled at his zeal and labors. "Father Monahan is very zealous; he only thinks of souls," they were wont to remark. It was useless to expostulate with him. "I gave myself five years at most of life. I couldn't stand this any longer; so why not go the limit now?"

It was Xavier-like. He knew the marvels Xavier had done in ten years. Father Monahan had not enough physical strength for ten years, so he had to work fast if he wanted to make any lasting impression on the indifference that was petrifying Filipino hearts. In working for Christ it is dangerous to be small. The inferiority complex is not humility and has no place in an Apostle. So he planned his campaign on a large scale from the start.

His first platform was to acknowledge every bit of help that he received, no matter from what source. His second was to enlist every person in the world in his campaign as far as he could do so. Thus we can easily see why his correspondence mounted, till in January, 1926, he was sending out letters at the rate of 600 a month. On his letter files for April, 1926, were over 1000 names —colleges, organizations and individuals. The costs of the campaign were low, the spiritual income tremendous.

In December, 1925, he wrote: "I am adding new names to my list constantly. I have nearly 1,000 now. I will have 10,000 later, God willing." The only reason why he had not 2,000 or 3,000 then, was the difficulty of distributing his stores so as most advantageously to make the the Church known. He had to build up a corps of reliable and zealous distributors, and that took time.

The total of all the articles of piety distributed by him amounted to more than 1,000,000. It included over 200,000 holy pictures, 100,000 magazines, 100,000 pamphlets (the famous Pittsburg laymen, advertisers of the Catholic Church, deserve special notice here), 17,000 Catechisms, 15,000 rosaries, 5,500 books, together with vestments and other supplies for schools and church. A single letter will show how he could have "sold" the Catholic Church to the whole of China. if the Chinese could only read English: "I have been sending literature and money to many missionaries, but you are the only one who has systematically and sympathetically let me know whether you have received them and what good they have done. Henceforth I will send all to you and get others to send." It was simply a matter of psychology theoretically; people are human enough to want to know the good they are actually doing. But practically it meant the burning up of a man of God. The white heat of zeal is inevitable when one is trying to awaken further effort in thirty intense souls, not as a group, but definite individuals with distinctive hopes and loves, and when this is crowded into part of one short day. In June, 1924, Father Monahan gave the retreat to the Seminary College students in Vigan. The rest of the community used to come to the door of the chapel to hear him. "He would be wonderful on the mission band, wouldn't he?" remarked Rev. Father Rector after an especially eloquent and convincing conference.

In October we find him in Zamboanga, the capital city of Mindanao Island. It was the same work repeated on a larger scale in a growing and almost modern city, conferences to students, boys' and girls' sodalities; Sunday sermons, the building up of a circulating library, helping to found the Knights of Columbus and, of course, giving the graduation address at the normal school for the Prov-

ince. He started conferences on medical ethics to the nurses of the government hospital, for, as he wrote: "I have spent over twenty years of my life in a grand chorus of nurses, doctors, surgeons, hospitals and ether and I believe not entirely in vain". His work among the Knights was perhaps his most successful and unique work. Beginning with zero, yet in six months he and Father Sauras, who had conceived and founded the plan, had fifty of the leading men in Zamboanga heartily interested in the idea. In less than six months fifty more had entered. These men are among the most active lay Catholics in the Far East. Here is what they have done:

They have fittingly established a library of 1,000 volumes and a reading room with all local and foreign papers fit to read, not excluding New York papers. An excellent supply of Catholic pamphlets, a librarian and a typist, a remailing department which sends literature to the leaders of Mindanao and other islands, above all to teachers, nurses, doctors, lawyers and priests, are other important developments. Public lectures on every imaginable subject and private ones with slides on the Life of Christ, the Mass, Sacraments and Liturgy. Many lasted three hours, for questions were answered at once and fully. Lecturers are being prepared to travel to the various islands and lecture there. There are two troops of boy scouts under two Knights as scoutmasters.

About February, American Jesuits were given the definite sector of Mindanao that centers around Cagayan de Misamis. Father Monahan was chosen to go and open up the mission. He tried to escape quietly. It was a waste of effort. Nearly all of the Catholic Zamboanga begged the Jesuit Superior to send him back. The core of the Jesuit Order, however, is in obedience, and Father Monahan began to plan largely and boldly for the regeneration of Catholicity in Cagayan. On his way there he gave a three-hour lecture to over 1,000 students in Cebú.

He had been hitherto a lone American Jesuit in the midst of Spaniards, Filipinos and a handful of Americans. Now he and a kind Spanish Brother were to be the lone Jesuits in a town in the Philippines, which needed his zeal. As usual, he was picked to give the graduation ad-

dress at the public high school for the end of March. He went through all the Holy Week services alone, washed the feet of the twelve apostles, sang High Mass on Easter Sunday. But Easter deserves his own vivid style:

"I will try and follow up this letter with suitable pictures, just as soon as I can get out and take them, for the boys are right out here in the Cagayan river, but I can't get out to snap them for a few days. I am buried in work and more because of Visayan. Get hold of this Visayan Catechism and then you will understand some of it! I went through all of the Holy Week services alone! Sang the "Exsultet" for the first time, blessing the font, and all the singing and reading and blessing and Heaven knows what I didn't do. Preached twice on Easter, sang one Mass, sweat dripping off me, but the hardest were the confessions in Visayan! Three weeks' study of this stuff and to be shot into it then. The reason, one of the barrio Fathers was sick,—is still sick here—his fourth week in bed. This took away the present Pastor and made me jack-of-all-trades here. I am glad Holy Week will not come for some weeks now.

"I am trying to run three distributing stations in the literature line—Zamboanga, and they (K. of C.) are doing fine there; Cebú, only it is in its early stages, but wait awhile; Cagayan, just getting on the mark. Adios for the present. . . . . Daghun salumat—many thanks." . . . . Within a month the news was flashed: "Father Monahan is dead."

One who helped him in the final hours has written —"Father John had spent a strenuous Holy Week in his new field of Misamis, and had given out almost countless Communions on Holy Thursday. He had aroused the people to a deep sense of compassion with Christ suffering, and had even advocated no visiting in their villages on Good Friday out of reverence for Christ's death. Easter Sunday he preached at two Masses and after each received the numerous parishioners who had heard his sermons and came to express their intention of cooperating. These strains were the beginning of the break. Old ills began to reassert themselves, and the bilious vomiting caused alarm. He could not take food thereafter and local doctors tried in vain to improve

conditions. At last they insisted on his coming to Manila, and he came Tuésday May 4th, accompanied by the dear Spanish Brother from the mission. He was put to bed immediately and artificially nourished and stimulated and like the experienced convalescent that he was, showed his usual patience, good nature and hope, for three days following his arrival at St. Paul's hospital.

"On Saturday afternoon he utterly collapsed, to the surprise of many, but not to the specialists who had noted the change that morning. Rev. Father Vilallonga, the Superior of the Mission, was called and gave the last Sacraments before Father had lost consciousness. Then Rev. Father Rector, Father Carlin, was called, and finally word was sent for other Fathers to come. It was my own happiness to be able to be there and to assist at his bedside during the last hour. Rev. Father Rector repeated the Church's prayer for the dying, and then Rev. Father Superior bade me make some ejaculations. This I did though Father Monahan appeared unconscious; but I feel certain that he followed the ejaculations. Then I began the Rosary which I said slowly and clearly to give him a chance to follow the prayers. Just as the Rosary was finished, and a Memorare, he gave signs of the close approach of death, and he died a few minutes later at the conclusion of the prayer for the dying. His end was without noticeable agony. He just breathed out his life gradually and, as it were, to the rhythm of Our Lady's Rosary.

His body lay in state in the beautiful mortuary chapel of St. Ignatius' Church. He was buried Monday, after the Office of the Dead and Mass, and his dear remains now rest in the Jesuit plot of the Manila Catholic Cemetery. May his crown in Heaven be bright, for he surely burned out the light of his life for Christ, in these neglected Philippines. Every place that witnessed his zeal cherishes his golden memory. At his last transfer the people of Zamboanga, who had basked in the sunshine of his leadership, wept and begged that he might remain. He had established there a real militant council of the K. of C. and in his brief stay the combined influence bore fruit for miles and miles around. Misamis was already rejoicing in their new Father, and surely the same marvellous fruits

awaited his labors there, but as our reverend Archbishop said in a note of hearty sympathy to Father Rector, "God counts the days of His laborers, and ours it is to say, Thy will be done." God called him from the very fore of battle, with memories fresh of yesterday's labors. Maybe death in such a circumstance means even more than life, in God's eyes. Certainly his successors in that Mission will profit by his example, and now doubtless by his prayers, for anyone who knew the dear active missionary can predict a busy Heaven for him, helping the missionaries who remain. The following brief sketch is from one of his own year.

"The last time the writer spoke with Father Monahan was a year before his death. He had been in Zamboanga only a few months and under his magic touch, the rough jewels of the Faith were there polished and set in flashing array. He was now in Manila preparing for new fields. Zeal shone from his face, firing his words with moving force as he outlined his campaign in the new field of Misamis. There was a blend of humor and pathos about him that was unique. If any lesson be drawn from his life, it is the unquenchable enthusiasm with which he undertook tasks that might well terrify a heart less stout than his. No one realized better than he that the end would be sudden. He never faltered at dying in fields far from home and brethren, he never flinched at the possibility of a grave far from the prayerful wanderings of his own. "As much as we can while the old machine is running," he said. When one realizes the condition of his health, the horrors of ten major operations he underwent, the havoc and perilous state the surgeon's knife had left within, one is tempted to wonder at the wisdom, of the order that sent him to these tropical lands; but when one reckons the work done in three short years, the victories where defeat was the only human possibility, the magnificent rallies to the faith accomplished by his earnest preaching, the spread of Catholic literature in a land sown with hostile lies, the love of thousands who blessed God for knowing Father Monahan, then we must conclude that the wisdom of God was in the decision that sent a physically broken man to be the Apostle of the

people, the trail-blazer of his successors and the light of Missionary ambitions in the land of his adoption.

"This seems rhetorical exaggeration, perhaps, but come to the Philippines and listen to Vigan, Zamboanga, and Misamis speaking—the above words are futile to express the truth about this man of God.

"He realized the promise of his early Jesuit days. To us who were Novices with him, the mature man going through the day's routine with that smile of his, hiding the earnestness of his ardent soul, Father Monahan was marked as one who intended to pay in labor and obedience the debt to God for his late call to the company. Three qualities; cheerfulness, earnestness, doggedness of purpose-sown then, flowered into the great Missionary of the Philippines; but cheerfulness was the chief. He never complained at spending himself among the people of a less enlightened race or felt the humiliation of work away from America. To him the Philippines was God's field to be harvested; the Filipinos, God's children to be loved. Any other thought was unworthy of the soldier of God's least Society. Seen with this eye, his charges became his beloved children; with a large heart for their anxious desire to know our faith, with a smile at their peculiarities, he became to them a representative of Christ. When he left Zamboanga thousands of names were subscribed upon a petition to have him sent back, a tribute rather unique to a priest and unprecedented for an American. I can hear his laugh yet, so hearty, so genuine as he recounted his schemes that were the inspiration of a genius for God's work for souls. And sometimes it was not easy to laugh. He was the only American in the midst of fellow Jesuits who did not understand and who at times were tempted to check the incomprehensible activities of their American co-worker. He was indomitable and emerged successfully more from his charming perseverance than from any fortunate array of circumstances.

"For sufferings concealed and incredible labors performed on sheer nerve and little strength he is in my eyes a hero, a hero vindicating the triumph of grace over nature. Of course being human Father Monahan was not without faults. I noticed, however, that faults in his case

were always on the side of excess virtue. When he was in Philosophy, the Latin was a discouraging obstacle in the way of success; he had been so long away from school. I think that only a few of us were admitted into his confidence and he accepted only sparingly of our help because he was so sensitive about his inferiority. But the hours he spent in poring over his books, the copious notes he took on matters of seeming unimportance show that his was a worthy pride; he was unwilling to be a backward son of St. Ignatius. His Irish temperament was quick to take offence, quick to resent imposition on patronizing, but there wasn't a kinder heart, I know, than that which beat in the breast of dear old Father John.

"What, then, is my remembrance of him? Father Monahan was not brilliant in mind and was not eminent in the department of Jesuit intellectual endeavors but was satisfied to leave well-enough alone and turn to endeavors more suited to his training and character. This I aver, is a splendid testimonial to his love for the Society. His medical career and the incidental business training gave him an expert eye for detail and an almost tireless capacity for detail work. He also was wise in the ways of human nature. By nature an optimist, he undertook every labor, even the slightest, with an enthusiasm which grew with the work. His infectious laugh, his vivid oratary, his tireless zeal set fire upon the portions of earth he traversed. Setbacks never soured him or quenched his ardent soul. Short but solidly built, a crop of gray hair crowning his eager, highly colored face, quick gesturing hand, and unfailingly the genial laugh in the midst of earnestness, that's Father John—a Jesuit who lived the life and deeds as proof of his love for the Society, who filled a long life in a brief space, who was a blessing of God to the Filipino ever anxious for the faith, who is and will be a shining example of zeal, of courage under difficulties, of success won from failure by indomitable desire to be a worthy son of, and to pay a worthy return to his beloved Society of Jesus."

Let us turn now from the testimony of a Jesuit to that of the Grand Knight of Zamboanga Council, from the testimony of his activity and zeal to the testimony of the efficaciousness, foresight and practicality of that zeal.

In a letter written six months after his death the posthumous effects of his literature are forcibly brought home.

"I wrote to you in August of this year giving you an account of Father Monahan's work in Zamboanga, and my recent election as Grand Knight of the K. of C. of this town makes me more conscious of the duty of the Order to carry on with renewed activity one of the most important works inaugurated by the late Father Monahan while he was Chaplain of this Order in Zamboanga. I refer to the distribution of Catholic papers and magazines to school teachers and students in the public schools.

"This work is now giving its desired results, and it would be a real misfortune to the cause of Catholicity in this region if for lack of materials the activities should be discontinued. One noticeable effect of this free distribution of Catholic literature among teachers is the fact that hostility to the Church has practically disappeared at least in so far as open criticisms in the school-room of certain Catholic religious practices go.

"Another visible manifestation is the harmony which exists between Church officials and government officials even in matters which are purely religious. There are at least two indications of this understanding. One is the reception to be accorded the Apostolic Delegate on the 7th of December, and the other, the celebration of the Immaculate Conception on the 8th. Most of the people who are heading important committees formed for the purpose of giving the Apostolic Delegate a most warm and cordial reception, are prominent government officials.

"In fact our County Governor is the president of the executive committee and our town Mayor heads the reception committee. With regard to the festivities in honor of the feast of the Immaculate Conception which are now being planned out, the Town Council has appropriated the sum of $125 to be used in fireworks, brass band, etc, thus adding pomp and solemnity to the day.

"Much of the friendliness is due to warm cordiality shown in all social welfare work by prominent Catholic men and women of this town. The giving free of religious pamphlets and Catholic magazines to the public school teachers in the Province, which

work we are able to accomplish, is no doubt a powerful influence in obtaining the friendly feeling and attitude of the government, thanks to the generous spirit of the friends of Father Monahan in Amercia.

"Although we have been receiving these magazines right along, they have not, however, come in sufficient quantities to supply the demand. We have sent these everywhere but the request is always for more. Letters of acknowledgement and thanks have been sent to all the known benefactors of Father Monahan, and a number of them have heartily responded, but, as I have said, the demand far exceeds the supply, and we now come to you for help. Please therefore be kind enough to tell us who they are and how to approach the friends of Father Monahan and your friends in this matter of receiving free Catholic literature from them. Only God knows how thankful we shall be to you. We might subscribe to a number of papers in the States but the subscription would be nothing but a drop of water in the ocean of demand. The public school teachers themselves receive very meagre pay.

"Of another activity of Father Monahan, the Boy Scouts, I will write to you in my next letter."

Father Monahan often remarked: "People give to me simply because I am a Jesuit. Time and again they say so in their letters. It spurs me on to show them that American Jesuits are as good missionaries as any other group and that their confidence in the Society is well founded. The Society has the goods in every line. But it is up to us to 'sell them.' Father Monahan in America would have been lost in the crowd. He would not have been a prophet in his own country. But Father Monahan in Cagayan de Misamis, spendthrift for Christ, in the midst of Aglipayans, Protestants, Moros, Pagans and lax Catholics, is a voice of one crying in the wilderness, one of the voices that Paul and Patrick and Jeanne d' Arc heard: "Come over to the Eastern Isles and save us!"

## TWO LETTERS ON "UNIVERSAL KNOWLEDGE" FROM ROME.

It is due to the Founders, Patrons and Members of the Universal Knowledge Foundation to send them the following extract from a letter of Miss Catharine Neale, who is chief of the editorial assistants of "Universal Knowledge." She was deputed to present Volume I of "Universal Knowledge" to His Holiness. She had an audience on June 1st.

As assistant librarian to the Vatican, the Holy Father was familiar with the Catholic Encyclopedia, and he now keeps near him a special set of the work.

EDITORS: *The Universal Knowledge Foundation, 19 Union Square, W., New York.*

ROME, June 1, 1927.

*Dear Father Wynne;*

" . . . This morning I knelt at the feet of His Holiness and received his blessing for 'one and all.' The audience was arranged through Father O'Rourke (head of the Pontifical Biblical Institute) and it was necessary for me to remain over a day in Rome for it, as Ascension Day and the Holy Father's birthday yesterday postponed it. Father O'Rourke went in with me and we were received in the Pope's private room or study. Monsignor Caccia Dominioni and Father O'Rourke thought it best that the Holy Father have beforehand the presentation speech you suggested, so this was given to him by Monsignor Caccia Dominioni several days ago. He knew what to expect.

"The hour was set for 11:30 a. m. After progressing gradually through several anterooms, we were finally ushered into the presence of the Holy Father about noon. I walked beside Father O'Rourke, and having prostrated ourselves twice we knelt a third time and kissed his ring and he then motioned us to be seated, he seating himself at his table, while we sat just at the right close to him.

"Father O'Rourke spoke to him in Italian, but when I replied to his greeting in French he also spoke in French so that I understood what he said. He immediately opened the book to the presentation inscription, then having read it turned to the editors' signatures. He read each name aloud, asked how Bishop Shahan was when he read his name, and after each of the others Father O'Rourke made some comment in Italian.

"He then looked at the frontispiece, (Raphael's 'School of Athens'), studied it with pleasure and reminiscingly, as he said, for fifteen years as librarian, he had sat before this painting and it was truly like St. Paul and the Areopagus. It was a happy selection since it pleased him so much and he found it so appropriate to our work. He said the type was excellent, more open and readable than the Catholic Encyclopedia, though that also was good, and the page was most pleasing. He studied the illustrations and maps both of which he praised, and looked interestedly on Austria, where he said 'all is changed.'

"He then looked at the names of the contributors, founders, patrons, and members and when Father O'Rourke told him we would complete the twelve volumes in four years, he said 'Ah! c'est un tour de force, mais en l'America on peut faire cela.' (That is a masterstroke, but they can do that in America.) He then asked me to tell the Editors that he sent not only his thanks and appreciation as a pope, but as a librarian, that it was a truly great work both for its scientific and religious value. He spoke feelingly and so simply!

Yesterday he celebrated his seventieth birthday and when Father O'Rourke congratulated him upon it, he said 'old age is approaching, for according to Holy Scripture the life of a man is three score and ten', whereupon Father O'Rourke reminded him that for those in authority it was eighty. Certainly he does not look over sixty!

"We were with him about fifteen minutes and in parting he bestowed his blessing on all those who are

working for *Universal Knowledge* or contributing towards it. As a souvenir he gave me a beautiful little rosary and a relic of St. Teresa of the Child Jesus. It was indeed a memorable morning and I was truly overwhelmed with the great honor bestowed upon me in coming so close to the Vicar of Christ!

"On Tuesday morning I saw your Father General. Father Mattern (his American Assistant) had given him the book and he had looked over it with great pleasure, so Father Mattern told me. He received me graciously and with him also the conversation was in French. He spoke enthusiastically of the book and said it was a great work that America was doing, that no other country had anything like it. Espasa, he said, was not altogether all one could want, nor did Konversation bring out into the open disputed questions which we treat with such fairness and reserve.

"He spoke also of the pleasing appearance of the page, that it seemed most readable and the illustrations very good. He asked especially for you, sent his kindest regards to Mgr. Pace, and is writing to Bishop Shahan to thank him for the book. Through me he sends his thanks to all the Editors. He spoke at length and asked many questions. He is so sweet and simple, and he was indeed lavish with his praise. . . .

"Count Hearn, whom I called upon, very kindly secured me excellent seats for the Solemn Mass said by the Pope in St. Peter's on Ascension Day. . . . "

CATHERINE NEALE.

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ROME, June 27, 1927.

*Rt. Rev. Thomas J. Shahan,*
*Rector, Catholic University,*
*Washington, D. C.*

*Rt. Reverend and very dear Bishop,*

It is a duty as well as a great pleasure for me to acknowledge and return thanks for the splendid book which Father Wynne has recently sent me in the

name of the Editors of *Universal Knowledge* In doing me the honor of inscribing it with their signatures, they have put me under a very special obligation of gratitude. This obligation I am happy to discharge, first and foremost to Your Lordship, and through Your Lordship, towards your valiant collaborators, Monsignor Pace, Father Wynne, Mr. Condé B. Pallen and Dr. James J. Walsh.

Together with heartfelt thanks, I feel that I owe you my sincerest congratulations on the successful launching of this first volume of the new work upon which you are engaged. I quite agree with those who declare that it surpasses the fondest expectations. Together with the Catholic Encyclopedia, it will undoubtedly take its place among the greatest American Catholic enterprises in the cause of the true faith and of true science. I pray that God may grant Your Lordship good health and length of days, so as to enable you to bring to a happy completion this and other important undertakings to which you have devoted your life.

Again thanking Your Lordship and the other editors of *Universal Knowledge* for the beautiful and useful gift so thoughtfully presented to me, I remain with sentiments of highest esteem.

(signed) Wlodimir Ledóchowski.
*General of the Society of Jesus.*

## A DAMIEN OF CULION.

For those of us who may be called upon to work among the lepers of Culion, carried on for the past nineteen years by our unassuming devoted Spanish Jesuits, some details of the life of the late Superior of Culion, Father Felipe Millan, S. J. may be of interest.

Father Millan was a true "Damien of Culion" even if no Reverend Doctor Hyde has come forward to draw forth the eulogy of a Stevenson. Father Millan was also an Ignatian soldier, who with eyes wide open, went "over the top" and laid down his life on the field of battle.

We who knew Father Millan recall his erect, soldierly bearing. He was of medium height, and apparently of iron constitution; of the type of Jesuit sometimes fondly termed "an old war-horse". In 1915, at the age of forty-seven, after he had been twice Rector, Master of Novices in Loyola of Castile, and the founder of a second Novitiate—all of the same Province—he obtained permission of Very Reverend Father General to transfer to the Province of Aragon that he might be sent to Culion.

For over ten years, this true son of our soldier-father, St. Ignatius, toiled under a tropical sun, among the physical outcasts of the Philippines, the victims of the dreaded leprosy. A Father who knew him intimately, tells of his restless zeal in ministering to the spiritual wants of the five thousand or more men, women and children. The ministerial report of Father Millan and his assistant, records 25,000 Confessions and 106,000 Holy Communions a year. Besides the Fathers catechized in various dialects. Father Millan learned to preach in the two principal dialects. Even two years or so before he died, when well on towards his sixtieth year, he came to the Ateneo, for a time, in order to learn English. In his apostolic enthusiasm, he sought to alleviate the gruesome condition of his beloved lepers. Through alms received from distant friends, he was enabled to erect several dormitory buildings for housing the friendless outcasts, and to serve also as trade schools. He organized a brass band among the younger men. It seems

indeed that he called up all his talents of mind and heart and hand, to bring happiness into the lives of those sequestered souls.

The children, especially those abandoned and forgotten, were the objects of his special care. He wrote, on one occasion, of the pitiful plight of the leper children. In the course of one of his letters he said; "This (state of affairs), I repeat, moves the very heart of one who has witnessed it for seven years. Therefore, we two Jesuits who have the incomparable blessing of being Missionary Chaplains of Culion, who wish to be most loving fathers of these lepers, and, above all, fathers of the leper children of Culion, have taken measures and will always endeavor to do what we can to remedy these terrible evils."

A few excerpts, from the Government report of Father Millan's death, will be a fitting conclusion to this brief account.

"Father Millan was one of the most active Chaplains that the Colony had. He was a tireless worker for the welfare of the lepers in general, and of the young people in particular. He left no stone unturned to procure the alleviation of the unfortunate lepers. All the supplies which came to him for his personal use, he applied to the benefit of the lepers. Through his tireless efforts houses to provide lodging for the sick were erected. He endeavored at all times to find means by which the lepers might obtain better food and more clothing and be happy spiritually and morally. There was not a moment when Father Millan would not respond to any call whatsoever for their spiritual ministration and consolation, and he was untiring in thinking out ways and means of encouragement, and of safeguarding the morals of those who were under his spiritual direction. He preached every Sunday in the language in which he could be understood by the majority of his hearers. He knew Visayan and Tagalog and preached in these dialects. He was always a ready defender and valiant advocate of whatever pertained to the welfare of the lepers.

"The director of Health thinks that with the death of Father Millan, the Colony has lost an invaluable Chaplain, and that his loss will be felt, not only by the lepers, but also by the Government officials of the Colony."

Father Millan closed his career rather suddenly. He took sick on October 20, 1926, and died three days later. He has gone to meet the Divine Friend of the lepers, the Master he had loved and served so well. Meanwhile, quite casually, Father Rello has been sent to his former field of labor in Culion, where along with Father Juan and a Brother, the Society is continuing its work among the lepers in the largest leper Colony in the world.

John R. O'Connell, S. J.

## RETREATS IN CZECHOSLOVAKIA

The retreat movement in the young Republic and Province of Czechoslovakia is at present in its infancy. Former State control of the Church, unsettled religious conditions at present, a scarcity of vocations both to the secular and religious priesthood, priests overtaxed with parochial and class-room work, all these obstacles make it impossible to organize the retreat movement and implant ideas and ideals of the Spiritual Exercises in the hearts of the faithful.

Up to the year 1924 there were no retreat houses as such established in the Republic. Old monasteries, places of pilgrimage at Velehrad and at Sacred Hostyn, about 150 miles south-east of Prague, both in the hands of the Society of Jesus are made use of for giving retreats. Holy Mount, another place of pilgrimage about 50 miles south of Prague; Filipsdorf in northern Bohemia at St. Mary's, St. Ann's near Marienbad—all under the care of RedemptoristFathers—have been partially devoted to the exercitants seeking strength and solace from the Spiritual Exercises. In a similar manner retreats were conducted in the religious houses of the members of the Society of Jesus, the Franciscans, the Capuchins, and during the summer months in boarding schools and in various educational institutions. In one instance a hotel at a summer resort was transformed, during the Fall and Winter months, into a retreat house.

The retreats as conducted in the Republic, are, in the local terminology, either "open", "half-open", or "closed". The "half-open" retreat means that the retreatants arrive at the appointed place in the morning, perform all the spiritual exercises according to schedule, and in the evening return to their home. The "closed" retreat is conducted on the Ignatian plan. Due to inadequate housing facilities the "open" retreat is quite popular, especially with the Orels, an organization similar to the Knights of Columbus in the States. This organization, perhaps more than any other organized body of men and youths, is rapidly grasping the meaning and import of the Spiritual Exercises. Statistics gathered for three years, will partially indicate the interest the Orels

have taken in the retreat movement. In the year 1922, 640 group retreats were given to the members of the Orel; in the following year 675 retreats are recorded, and in 1924, 783 retreats, giving a total of 2089 group retreats to the Orels alone.

This organization—the Orel—came to birth in 1902 under peculiar circumstances. Prior to that date, there was only one organization of men and youths, to all appearances, international, called Sokols. They were organized in 1871 as "a purely gymnastic international organization, excluding all religious and political contentions." Since the majority of the Sokols at that time were Catholics, they have taken part in religious festivities and processions. Catholic priests stood at the cradle of the newly founded society. In the words of F. L. Reiger, the political leader of the day, the Sokols were to act as "Christian Knights willing to give their lives for the faith and truth."

Today these words of Reiger read like a fairy tale. The Sokols in the course of time absorbed the spirit of the age, drifting further and further away from their noble Christian principles and ideals. Not to antagonize the majority, the minority of the Sokols almost unobserved spread liberalism, freedom of thought and indifferentism among their fellow members. In 1913, when atheism was visible on the surface of the land, the Sokols came forth with their program as printed in the *Lidove Proudy* (1913) under the caption: "A Sokol Anti-christ"! "The Sokols", continues the article, "are duty-bound to deliver a death blow to Christianity, their bitterest enemy. Christianity is a cancerous growth sapping the vitals of humanity for nearly 2000 years."

After this land of vicissitudes regained its independence, the Sokols' attack knew no bounds. They participated in the overthrow of the marble column of the Immaculate Mother in the public square in Prague; they cut down crosses at the country crossroads; they demolished the statues of St. John Nepomuk, the martyr of the Confessional. "Rome must be judged and convicted!" "Vienna has fallen, so must Rome!" "Only a Sokol can be a true patriot!" were cries heard and abuses

broadcast in pamphlets, books, newspapers and on the lecture platform.

In view of all these bitter attacks on their sacred heritage, and feeling that their presence was no longer desired in the ranks of the Sokols, the Catholics have banded together and organized a new Christian cultural organization, called the Orels. Today they number in twenty-eight groups, over 150,000 members. The Orels' idea and ideal is to protect the rising generation against the attacks of their pagan neighbors. They are doing this principally through the generous attendance at the Spiritual Exercises, thus keeping the faith and morals of the youth of the land in a healthy condition.

Since the year 1924, three retreat houses, in the full sense of the word, have been fully equipped for the sole use of the exercitants. The most noted and largest of these is the Stoyanov, built by the late Archbishop of Olomouc, Dr. Anthony C. Stoyan, after whom the house has its name. It was blessed by his successor, Archbishop Leopold Precan. The Stoyanov contains 120 rooms, furnished with all modern conveniences. The retreats are conducted here by members of the Society of Jesus. A second retreat house in the Republic has been arranged in an old Franciscan monastry, at Hayek, near Prague, at the request and expense of the priests of the diocese. The third, under the direction of a secular priest, is a tranformed sanatarium at Hlucin, in the North Eastern part of Czechoslovakia.

At present two houses of retreat are in the course of construction: one at Podmokly, north of Prague, the other at Bratislava, in the Slovakian part of the Republic, both under the direction of the Jesuits.

Retreats are conducted for all classes of men and women, young and old: for priests, nuns, lawyers, doctors, political leaders, engineers, business men, laborers, school teachers, students and farm hands. Yearly a special retreat is given to the spiritual guides of the Orels. These priests have a great share in spreading the retreat movement in their respective villages and towns.

Unfortunately the scarcity of the Jesuits in the Republic makes it impossible for the Provincial to set aside a number of the Fathers who could devote themselves entirely to the retreat movement and deeply instill the Principles of the Spiritual Exercises into a religiously shattered country. But in spite of almost insurmountable obstacles, the Jesuit Fathers are fondling bright hopes for the future of this movement.

Godfrey Kaspar, S. J.

## A NEW JESUIT HIGH SCHOOL

Sunday, September 26, 1926, saw the formal opening of the Jesuit High School, Carollton Avenue and Bank Street, New Orleans, a building that can house comfortably about one thousand pupils.

A large number of people attended the opening. His grace, Most Rev. John W. Shaw, blessed the entrance of the building, and then blessed the large crucifix, lying on a table nearby. Afterwards the Rector, Father McCreary, in presence of the Archbishop, the visiting dignitaries, and the people, hung up the crucifix on a conspicuous part of the wall, facing the entrance. Soon afterwards the people gathered in the large hall, and the Knights of Columbus, with a band of sixty pieces, entertained the crowds until the Archbishop, priests and visitors, had taken their places on the stage. The Archbishop then gave a short speech, expressing his pleasure in thus being able to bless such a splendid educational institution, as the new Jesuit High School. Judge St. Paul of the State Supreme Court was the next speaker. He briefly delineated the scope of Jesuit education in general, and gave a short history of the Jesuits from their entry into the Southland until the present day. "The Jesuits rendered immense service to civilization, partly by organizing a system of education far superior to any yet seen in Europe. In no university could there be found a scheme of instruction so comprehensive as theirs, and certainly was there displayed nowhere such skill in the management of youth or such insight into the general operation of the human mind." This is Judge St. Paul's quotation of Buckle on Jesuit Education in general.

Father McCreary had not intended speaking but was called for by force of circumstances. He thanked the people for their kindly attendance and welcomed them to the High School. His real purpose, however, in speaking was to disclose a wonderful gift, given over to the Jesuit High School, on the previous night. It had been signed away in the presence of lawyers and became the property of the school that very night. This was the gift of Mr.

Henry James C. Prevost, wealthy Orleanean and member of the stock exchange. Mr. Prevost gave in memory of his son, who died while attending the Jesuits at Baronne St. a scholarship endowment fund, valued at $500.000. This fund is known as the Francis J. Prevost Scholarship Endowment Fund. As Mr. Prevost expressed in his own words; "A chance to earn a place in the world through education" will be given many a boy, who would otherwise not have found such an opportunity. The scholarship will provide free education for 320 boys for a complete four-year course. These scholarships will begin with eighty boys of the first year high of the school year 1927-1928. In each succeeding year, eighty new boys, beginning their course, will be granted similar scholarships. No wonder then that Mr. Prevost has been placed alongside such city benefactors as Delgade, Newcomb, Stanly, and Howard.

The conditions imposed for the reception of a Scholarship are as follows: The boy must be unable to pay for his tuition: he must have for the preceeding year, at the school attended, an average of eighty five percent in each branch. This average must be maintained at the Jesuit High School during his residence there, and should he fail to accomplish this, his scholarship is forfeited.

It may be well to bear in mind that this is no easy task. The High School course is strictly a college preparatory course, in accordance with the ideals of the time honored Jesuit curriculum.

Mr. James C. Prevost, then, is a great benefactor to the youth of New Orleans and to Christianity. His gift enables many a boy to obtain the Christian education that is so necessary at the present day. The words of Judge St. Paul may be cited as expressive of everybody's sentiments: "I can announce that one man in New Orleans has heard the knocking of young promising boys at the temple of Christian education, asking that they may be not barred, because they did not have the means to enter, and he has answered their plea in a princely way, and that man is Mr. Henry C. Prevost". It is no wonder that Very Rev. Father General should write Mr. Prevost a personal letter of congratulation and thanks.

William Woods, S. J.

## A WIDE-A-WAKE CENTER OF THE* APOSTLESHIP OF PRAYER

In my official capacity of National Secretary, I can say that the Apostleship of Prayer in Belgium is by no means inert and it is far from being asleep. It is alive and active, and for the edification and instruction of many, let me tell you about the Promoters' Council of the local center of Gand.

Are there many other towns in which this activity is equally remarkable? I do not know. But I do know that it was not always thus and that the long spiritual sleep had the effect of a strength-giving slumber before a day of hard work. The reader may judge for himself.

Gand is an industrial town. The high chimneys that raise their black slender lines above the horizon, as well as the old belfry, attract the traveller, the gray mass supporting a great gold dragon, which tradition tells us was made from the spoils of the Turks.

Nearly 200,000 people live in Gand, situated as it is at the junction of the Escaut and Lys Rivers. But note the proportion of members: the town has 22,102 associates of the Apostleship of Prayer, which means that a tenth of the population has already been enrolled.

How has this wonder been accomplished? (And the word wonder is not an exaggeration.) On the first of of January, 1924, a census revealed the fact that there were almost 2,000 associates in the town of Gand. Work was begun at once. Promoters were assembled, stimulated, and fired with enthusiasm. The campaign was on. By the end of December, as many as 7,710 associates were registered in Gand. Initial success was evident. Success intoxicates, and as it was clear that the membership grew because a big effort was made, the promoters were determined that it should increase yet more. The successful experiment made the workers confident, and when the associates were counted at the end of 1926, they numbered 13,070. It was a victory, but it was merely finishing another stage of the journey. The march began afresh, and in 1927, the recently appointed National Sec-

*Translated from the French by Franklin J. Ewing, S. J.

retary of Belgium had the surprise of seeing 22,102 associates in Gand!

In three years the membership grew from 2,000 to 22,102. It was a miracle of the multiplication of associates! How else can we explain such growth, except by holding regular meetings of a real Council of the Apostleship? Would you believe that one promoter after personal visits had enrolled 2,494 adults and 831 children? It is but fair to add that she has made the spread of the Apostleship in her parish her life work. Another has won over 1,647 adults and 553 children.

Such growth demands careful organization, a well-built administration and an active secretary. The local director with his forty assistants has accomplished all this in a wonderful manner. Let us visit his office for a moment.

Near at hand is the list of twenty-five parishes of Gand with their population and the number of streets. Each parish is divided into sections confided to a promoter. Each month everyone must report results. And it turns out, as one would imagine, that those who are most faithful in attending the meetings of the Council, are also the most zealous in enrolling new members.

The new associates are, of course, inscribed in an official register. But their names are also entered in two different catalogs: in the first, the name is entered in alphabetical order according to the name of family; in the other, according to the parish. On each member's card in the index is noted the chosen degree, the language of the monthly leaflet, the number of members of the family enrolled and the promoter who brought about the enrollment. These cards are kept in cabinets and the number of these alone will show how large a section of Gand is actually canvassed.

The school-children are the object of special care. Each year the promoters bring to the directors of the different Catholic schools a book in which are written the names of the children who joined the preceding year. In each class the children are told what the Apostleship of prayer is, and then the names of those who wish to join are taken; the morning offering is made, nevertheless, in each class. At the same time the promters find out

what children have left the school and what their new addresses are. Then these children are sought out, and, for example, this year out of the 2,000 who had finished their primary course and are going to work, more than 700 are reinscribed. You see that this is really a living center!

And do you want another sign to show its life? At the end of 1926 it was decided to make another drive for propagating the Messengers, Flemish and French. The result was that 366 subscripitions were secured—35 for the Big Messenger, 163 for the Small Messenger, and 168 for the Flemish Messenger, the Bode van het Heilig Hart. We regret that the campaign was begun so late—next year the figures will be much higher.

Have I not reason to tell you that this is at once instructive and edifying? What is being done in Gand is being taken up elsewhere in smaller places. The secret of these triumphs of the Apostleship is regularity in attendance and activity at the meeting of the promoters, where an account of the progress is exacted each month. The promoters are not content with a pious exhortation nor with merely taking the leaflets to be distributed to a never-varying number of associates. The secret of the triumph is the Apostleship itself.

L. de Coninck, S. J.

*National Secretary of the Apostleship Prayer, and of the Eucharistic Crusade.*

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## EURIPIDES AT THE PHILADELPHIA SESQUICENTENNIAL

In the great Civic Stadium at Philadelphia on September 15 and 16, 1926, a very striking performance of the Hecuba of Euripides was given, in the original Greek, by students of Holy Cross College, who had given the play with great success, in Worcester, Massachusetts, on May 30, 1926. The curved end of the Stadium, cut off from the rest by a wide proscenium representing a temple, or front with flanking towers, made an almost perfect Greek theatre, and the brilliant sunlight and the cloudless sky were pure Greek. The young men gave a most distin-

guished reproduction of the ancient tragedy. Their lines were excellently spoken with true dramatic feeling and with the fluent ease of living speech, and the scenes, varied by the choral interludes, were a constant pleasure to the eye and ear alike. Probably no other production of a Greek play in America not even the magnificent production of the Agamemnon at Harvard (1906) has come so near as this to the conditions of the antique theatre. The chorus especially was a revelation of the effectiveness of Greek music and dancing, for its simple but eloquent movements and harmonious poses and groupings were entirely in the spirit of classical sculpture and vase-painting, while the melodies, to the accompaniment of a single pipe, were skilfully developed from the themes of the few surviving fragments of Greek music. The effect was most satisfactory and artistic, surprisingly free from any crudity or amateurishness. Much credit must be given to the musical skill of Professor John P. Marshall, Professor of Music in Boston University, and to the training that the chorus received from Miss Helen A. Curtin, of Buffalo, but to the young men themselves, most of them Freshmen, belongs the glory of giving to the Sesquicentennial Exposition its greatest distinction, though their performance was hardly noticed by the newspapers, and was witnessed by an audience, which, though far from small, was only an infinitesimal fraction of the numbers who thronged the Stadium for the athletic display of the following week. In Athens there was no lack of interest in athletics, but the drama, as well, drew the multitudes. Perhaps America in its century and a half of existence has not yet attained to the culture of pre-Christian Greece, but at least the achievement of Holy Cross College is a hopeful sign.

**This short apprectation is takcn from the "Classical Weekly" for January 17, 1927. The author is H. H. Yeams of Hobart College, Geneva, N. Y.*

## OPTIMISM IN THE PHILIPPINES.

"It is a sad thing to see a nation losing its faith!" Such were the words of a distinguished visitor from America on leaving the Philippine Islands a few years ago. That is what might be called the pessimistic view. The change of govèrnment has, it is true, opened the way for many so-called Christian missionaries who are spending their days and their Amercian missionary funds in persevering efforts to bewilder the minds and destroy the faith of those who have been Christians for centuries.

It used to be thought that Christian missionaries in foreign lands were there to spread the truths of Christianity. Here in the Philippine Islands for the last twenty years rotestant missionary work has taken on a new meaning. It is a deliberate attempt to take advanage of circumstances and to draw away the Catholic Filipino from his allegiance to his Church. To the great credit of the Episcopal Church, its missionaries have conscientiously refrained from such proselytism and put their efforts exclusively to the spread of Christian truth among the pagans in the hill countries. As for the others, they have openly divided up the Islands between them for their work of proselytism. And all this evil work has been carried on in the name of liberty of thought, modern social uplift and Americanization.

It will be interesting to learn that in the division of territory by the "Evangelical Union" referred to above, Congregrationalists received as their portion the Island of Mindanao, and are at present active in Cagayan, Misamis. The Episcopal Church, then headed by Bishop Brent, declined the invitation of the other communities to join with the Union, because as the Bishop puts it "we cannot subscribe to some of the principles implied or set forth explicitly." As a prominent Evangelical leader explains: "The principal obstacle for the Bishop was the attempt of Protestants to proselytize Roman Catholics. He was temperately friendly to both Protestants and Catholics, and has always cherished the Episcopal dream of the

ultimate reconciliation between these two widely divided branches of Christendom."

These charges of proselytism thus openly made and openly admitted, are substantiated by the testimony of the Filipinos with whom we come in contact. Nebraska, Florida and St. Rita's Halls are dormitories or boarding houses for the Catholic students who come from the Provinces to attend the Government University. They are under the care of the Philippine Welfare League, a body of public-spirited Catholic gentlemen, who have nobly answered the call to service from His Grace the Archbishop. As the two first named Halls have as yet no resident Chaplain, one of the Fathers from the Ateneo says Mass for the students on Sundays, and Conferences are given on religious, moral and educational subjects.

One Sunday there was an Open Forum on Keeping the Faith. The students conducted the meeting, and spoke from the platform and floor. They referred to their Catholic faith as the "cherished heritage of their ancestors". They expressed their longing for the return of the days when "the Catholic faith was the passport for gentility in the Island". They regretted the day when "strange missionaries came amongst them and bewildered their minds with conflicting teaching". They pointed out that the Catholic religion "was the most suited to and beneficial for their people". They protested against "being taught doctrines that were contrary to the teachings of their faith". They proposed to act together in an effort to combat the influences that were being exerted in their barrios and even in their schools. They formed an organization, in which membership meant a pledge to be and to remain practical Catholics here in Manila and later home in the Provinces. In excusable oratorical flights they spoke of the influence of their association as being limited only by the uttermost confines of their island. Aside from exaggeration and ardor of youth this much stands out as the foundation of a conservative optimism, that they showed a real and seemingly unexpected militant Catholicism — in plain English, they showed fight.

On the following Sunday, after an explanation of the Catholic viewpoint, they formally protested (400 strong)

spontaneously and emphatically, against the teaching of birth-control in the Government University. They sent their protest to the President of the University and had it published in the daily press. The result was unexpectedly sensational. A public controversy was started, and to the surprise of many, the Catholic laymen, American, Spanish and Filipinos took up the battle. For a few weeks they flooded the papers with excellent and brilliant defences of the Catholic position and against the importation of such teachings into the Philippine Islands, ending up with a strong and exhaustive denunciation of Malthusianism, by the Secretary of the Interior (in the Governor General's Cabinet) speaking before the students of the University in the University Hall.

Under the auspices of The Catholic Students' Association, various articles explaining other Catholic viewpoints, for example on Evolution, Divorce and Modernistic Christianity, have been published in the press, a sort of radio-broadcasting of Catholic Doctrine. A University Professor has been denounced for his slighting references to Catholic priests, and has been taken to task for his foolish repetition of the charge that the Jesuits teach that the end justifies the means. An interesting feature of this episode was that on the very Sunday morning when the accusation was published, the "Sunday Visitor" had been distributed to the students attending Mass at Nebraska Hall, and on its front page was the offer of $1000 for proof of the aforesaid charge. The offer was republished in the Manila papers in a letter addressed to the Professor but he has not yet taken advantage of the chance for the prize. The following is one of the several letters that appeared in the daily papers at the time.

"Answer me this, Mr. Tanco! In your article of last Sunday you made false accusation against the Jesuits. You said that the false maxim "Never mind the means, the end is all" is Jesuitical. You could not prove your assertion. You slandered the Jesuits. Now, is a slander not un-courteous, un-ethical and un-Christian? Answer me that." (signed) Jose Erestain.

Mr. Tanco has not been heard from since. This broadcasting of Catholic doctrine in the English papers is an achievement in itself, especially if one remembers

the anti-Catholic bias of the English press in days, let us hope, gone by. His Grace the Archbishop has told us of times when a certain editor would refuse to print his name, but would print a line of dashes instead. He has been good enough to say that the very presence of our American Community in Manila has had an appreciable effect in tempering the intolerant attitude of some Protestant Americans. But by far the best results of all these "publicity stunts" on the part of the students has been the assertive spirit of militant Catholicity which they have shown they possess and which they have not hesitated to broadcast throughout the Islands.

Perhaps the most important and most telling of their activites has been the Catholic Defense Drive which they instituted to offset the Y. M. C. A. drive among the Catholic students of Manila.

### THE Y. M. C. A. IN MANILA

At the beginning of the school-year, in July 1925, a printed folder containing a formal invitation for enrollment in the Y. M. C. A. was widely distributed throughout the city of Manila. Students of the various Colleges and Dormitories were invited to take advantage of the many attractions, athletic, social and educational, that were at the disposal of the members of the organization, and among the institutions specifically mentioned were to be found the names of the Ateneo de Manila, and the Catholic dormitories, Nebraska, Florida and St. Rita's Halls. Of course the boys under our care were told of the true nature of the "Y" and were warned against accepting the invitation, but this could hardly be considered a satisfactory solution of the difficulty. What about the other young students attending the schools and universities or even those attending Catholic schools where the faculty and directors were not acquainted with American methods of direct proselytism. It seemed that a certain broader responsibility rested on the shoulders of this only American Catholic Community in the Islands. Right there and then a plan was formed and approved that the next public invitation of this kind would be met with a public and formal repudiation on the part of the Ateneo de Manila and the Philippine Welfare League, which con-

trols the three Catholic dormitories, Nebraska, Florida and St. Rita's Halls.

The need of a public re-statement of the Catholic position in this matter is apparent to all who have lived in Manila. I say re-statement advisedly for even in Archbishop Harty's time the Catholic position was made clear to all. In the Catholic Congress of Manila two years ago the activites of the Y. M. C. A. were denounced as inimical to the Church. And Father Byrne while Rector of the Ateneo certainly made it clear to the highest of the "Y" officials that the chasm which yawned between our principles and theirs was too deep and broad to be spanned by a handshake or bridge.

Yet every year there come to Manila Catholic students from the Provinces whose faith rests more on custom and sentiment than on knowledge and reason, and who find themselves suddenly face to face with experienced field-workers in the harvest of young souls. Those whom the strange and challenging attitude of the professed Minister renders cautious and careful, are disarmed of suspicion by the friendly advances of the social worker, who offers them so many inducements, physical and social, and best of all promises to show them how to do American things in an American way. Worst of all this organization of the "Y" is favored and sponsored and even directed by men who are generally looked upon as among the leaders of Philippine progress and ideals.

These men were all Catholics once and many still call themselves by that name, and with the same theological dexterity which enables them to be Masons on workdays and Catholics on festa-days, they have succeeded in convincing themselves that on that very same day they can, while still remaining Catholics, be promoters of an organization that has weakened the Catholic faith in their hearts and threatens to tear it from the heart of the country's youth. It is only a few years ago that an Ateneo student delivered a speech in public, proving that a Catholic cannot be a Mason, while among the audience sat his uncle, apparently a practical refutation of the nephew's arguments. "Contra factum non valet illatio." According to the personal testimony of the aforesaid uncle,

he was at that very moment a hundred percent Catholic and Thirty-third degree Mason. And it is only a few months ago that a prominent business man of Manila lent his name and his influence to the Y. M. C. A. as a sponsor and director of its drive, all the while protesting his active affections and loyalty toward his beloved Alma Mater, the Ateneo de Manila. To explain and account for this psychological ambi-dexterity is not our present object, but merely to state facts which will help to make clear the insidious character of the opposition with which we are confronted. Twenty years of Protestant propaganda of the non-secretarian social-uplift variety has no doubt helped to bring about this peculiar malignity. A brother of one of Ours has told how he, like many other Catholics, contributed generously to the funds of the "Y" when the organization first came to the Islands, and it was only after a few years that he found out his mistake. Now he is working with us on the board of the Philippine Welfare League. Another prominent citizen worked for the "Y" for seven years and only then was openly told it was about time for him to "come across" on the religious question. He was promised great inducement and advancement if he would give up his Catholic faith: instead he gave up the "Y", and now is also with us working to keep from others the dangers he barely escaped.

Such was the condition of affairs in July, 1926 when a New drive for 2000 members was begun by the "Y" with great publicity and rosy expectations. But trouble was brewing from within and without. Mr. Turner the Secretary of the "Y", though a minister, is a liberal-minded and I believe, well-intentioned man, who, however, looks on the Catholic Church as just one other sect of Christianity. Why can't we all get together and work for the common interests? is his attitude, and he is apparently very much surprised that the Catholic authorities do not clasp his outstretched hand in the spirit of fellowship in the great brotherhood of man. But the Methodists are in the offing. Their voyage across the Pacific has not broadened their Methodistical minds nor dulled the spirit of their evangelical zeal. They have a grip—a stranglehold—on the Y. M. C. A. in the Philipines and they will not

let go. The "Y" belongs to the Evangelical Union, whose purpose is publicly proclaimed to be the promotion of Evangelism in the Islands, which means of course the destruction of the authority of the Catholic Church. A year ago, because of internal differences of opinion, the Methodists were imprudent enough to publish the connection between the Y.M.C.A. and the Evangelical Union, and thus put into our hands a powerful weapon to be used against themselves, to cut away the deceit of their insidious propaganda.

Things now began to move quickly. Y. M. C. A. placards were placed all over the city, The next Sunday a meeting was called of the Catholic Students Association. The essentially Protestant character and purpose of the "Y" were made clear to them, and they unanimously responded with a resolution clearly expressing their refusal to become members. Copies of the resolution with ten brief reasons subjoined in explanation of their attitude were printed on handbills, sent to the Board of Directors, of the "Y" campaign to every school in Manila, to every Bishop in the Islands, to the Mayor of Manila, to Governor Wood, and even to Senator Osmena and Mr. Carmi Thompson on their arrival from the States. The residents of the Catholic Halls and the students of the Ateneo de Manila sent or passed out to their friends in the city and provinces copies of Release No. 1 with great zeal and enthusiasm. It was a sensational gesture and meant to be so in order to catch and hold the attention of the public whether in high places or in low.

Placards of the Catholic Defense Drive were printed and pasted on the outer and inner walls of old Manila. Students of the Ateno could be seen one afternoon leaving the school building with ten or twenty placards under their arms, to be deposited in store-windows along the main streets and at strategic points. Comedy here mingled with tragedy. Two arrests and a threatened law-suit were a few of the events that followed each other in quick succession. Over-zealous advertising on private property brought two of the boys from Nebraska Hall into the police-station for a few hours until we could bail them out and pay a ten-peso fine. The Philippine Adver-

tising Agency thus got wind of the affair and demanded a share in the spoils. Though they had no legal gr unds for their demand we thought it better to compromise with them by hiring them to distribute the remainder of the placards.

The reports of the student-distributors were amusing and sometimes thought provoking: Catholic store-keepers with apologetic refusals and Masonic merchants and even the "Y" members laughingly accepting the placards. In the Mikado Bazaar, after careful scrutiny, the verdict was that they would not 'buy', but after explanations they were very willing to let it hang on the wall. Sharp and shrill discussions between broad Protestant proprietors and narrow lady customers were also reported. However, the great majorty willingly allowed the placards to be placed in their windows, though from some they quickly disappeared. All these details were reported and listed for possible future reference.

Most of the papers published the news next morning. Deliberately we had delayed the presentation of the handbills to the editors till the last moment. The Bulletin, however, had rushed over to the "Y" officials for a reply which appeared at the end of the news item. It contained several mistatements and injudicious allusions; for example, claiming that the "Y" was Catholic in the Philippines and Mexico as a country, where the "Y" officials were Catholic. Father Superior thought the occasion important enough to call a hasty conference to prepare a strong and careful answer which appeared in the papers the next day clearly distinguishing once and for all between real and nominal Catholics. Most of the members of the Y. M. C. A. board of directors were known to be Masons or ex-Catholics.

Release No. 1 was re-printed in all Catholic papers in the various dialects. Release No. 2, being a report of a speech by Father Avery, and Release No. 3, a more detailed explanation of the Catholic Attitude by Father Portas followed closely on one another. These were sent in large numbers to the parish priests near all the High School centers of the Islands. Many requests were sent in for more copies. Father Quenco in Cebu ordered one thousand of each release for that prov-

ince where the "Y" is setting up an establishment and where the Catholics have instituted a counter drive for the erection of a Catholic dormitory.

From Vigan, our former College, we received the following note:

Mr. Francisco Abaya, President,
Catholic Students' Association of Florida and Nebraska Hall.

Dear Sir,

Received the protest against the Y. M. C. A. I had a few copies posted at the Bulletin Board of this College and in the vicinity of the Government High School. The rest were distributed amongst the students of the High School.

I congratulate the Catholic Students Association on this clear convincing circular, hoping that many on similar topics will follow.

Sincerely yours,
P. Philip Beck, Rector.

From the Society of the Knights of the Sacred Heart, of San Ferando, La Union, we received the following resolutions signed by all the members present:

"Be it resolved that we the undersigned will never affiliate with the Young Men's Christian Association, wherever it shall be.

"Be it also resolved that instead of calling such organization the Y. M. C. A. we may for security rebaptise it the "The Young Men's Protestant Association."

The Catholic Truth Society of Iloila, with an active membership of five thousand students, founded by Monsignor Byrn, Bishop of Ponce, Porto Rico, and now under the leadership of Father Cornelius Brennan of Philadelphia, sent its congratulations and promise of hearty co-operation.

In the name of the Archbishp of Manila a donation of 100 pesos was sent to the Catholic Students' Association by Monsignor Bustamenti, to help the expenses of the campaign, and the Apostolic Delegate, Monsignor Piani

asked for several hundred of the handbills for distribution at his official residence.

The Y. M. C. A. officials now assumed the attitude of respectful silence at least in public. A certain hostile element among the Protestants came out on our side, and several commendatory letters from Protestants were received accusing the "Y" of duplicity and proselytism. They were printed in some of the papers but were left unanswered. The "Y" Secretary dared not emphasize the claim of Catholicity for the "Y" or the Methodists would turn on him publicly as they are said to have done in private. The Methodists do not want to insist on the Protestant character of the "Y" as they would then be hampering the usefulness of their own most successful means of Evangelical propaganda.

This was the consummation that we most devoutly wished. As regards the adult and educated Catholics we may say that the Catholic Defense Drive has its purpose. Much remains to be done before the younger element are entirely convinced and persuaded. Even were this accomplished the task is only begun. Something positive and constructive must be done to counteract the alluring attractions of the "Y." and this would be with far greater hopes of success if it orginated among the Filipino Catholics themselves. There are rumours in the air, and resolutions even have been passed: for the rest, *vamos a ver*. Time will tell.

## POSTSCRIPT

"Time already has a few things to tell. In Cebu, following the protest of Monsignor Cuenco, the Principal of the High School has forbidden the teachers to sell the Y. M. C. A. membership cards to the Students.

In Manila, following a protest of the Knights of Columbus, the Commissioner of Education has sent a circular to the Principals of the city High Schools, discontinuing the practise of sending the Students in classes to the Y. M. C. A. gymnasium and swimming-pool. As was stated in the protest, the tax-money of Catholic people should not be used to replenish the coffers of a sectarian insti-

tution. No attempt was made to defend this anomalous situation. The students are free to use the swimming-pool in the Catholic dormitory of St. Rita's Hall.

In Lipa, in the Province of Lipa, the "Y" classes have been held in the class-rooms of the Public High School. A movement has been started to rectify this abuse.

And lastly, the National Secretary of the Y. M. C. A. has sailed for New York, to confer with the higher officials concerning the interest of the Y. M. C. A. in the Philippines.

The efforts of the Young Women's Christian Association to establish a foothold in Manila have so far met with little success, due to the decided opposition and energetic protest of the Catholic Womens' Federation and other organizations. The story of this movemnt deserves a separate article for itself.

Ferdinand W. Haberstroh, S. J.

## BOOKS OF INTEREST TO OURS.

*Mission Tours: India.* By the Rt. Rev. Joseph F. McGlinchey,D.D. Published by the Society for the Propagation of the Faith in the Archdiocese of Boston, 25 Granby Street, Boston, Mass.

In his official capacity as Director of the aforesaid Society, the author visited the Catholic Missions of India, and this book contains a record of his travels. It appeals to many tastes and is unique in many respects. Its humor and pathos produce smiles and tears alternately; the story of its heroes and heroines quickens our zeal and arouses our admiration; and the many forms of distress therein described appeal to our purse or our prayers. When we consider what those missionaries, men and women, have sacrificed for the salvation of souls, we have reason to be ashamed of our lethargy and our lack of charity.

The present volume is unique in this that the traveller dispensed blessings wherever he went, and visited missions which he had built or helped to build, and which he had never seen till then. He said his Christmas Masses in a chapel which was erected at his own expense. The proceeds of his book, "The Laborers are Few", paid the entire cost, which was about $2,000. Judging from the picture, that structure would cost ten or twenty times the amount in a country where wages are high, and hours are short, and strikes are long and frequent. One of the illustrations shows a group of young men at the Pondicherry Seminary, where the Boston unit educated fifteen students for the priesthood. Whenever the traveller left his visiting card, the card was worth a hundred dollars or more, and was honored for that amount at the Boston office in due time. Wherever he went, he was "touched" for something, and the climax came when a native quack wanted to take out his tonsils. As the swarthy surgeon could not extract the tonsils, he extracted three dollars instead. But the patient is reconciled, for he still retains his tonsils.

The volume is profusely illustrated with a picture on every page. These illustrations range from innocent children to hardened fakers, from pagan temples to Christian churches, from "fishers of men" to hunters of big game. Most of these pictures were taken by Monsignor McGlinchey himself, or by his companion and guide, Father T. Gavin Duffy. Incidently, there is a great deal of curious information about strange customs and modes of living; but the chief object of the tour and its record is not to satisfy the curious, but to arouse western interest in the eastern missions.

The most pathetic parts of the book have reference to the author's brother, Mr. Henry P. McGlinchey, a Jesuit Scholastic, who died of the "flu" at Karachi, East India, September 29, 1918. That young man volunteered for the foreign missions, and his zeal cost him his life. When he became unconscious towards the end, he fancied his dear mother was at his bedside. Probably she was there

in spirit:—who knows? Or her guardian angel may have impersonated her—why not? The interview between mother and son, whether real or fanciful, discloses the sacrifice of natural affection which he had made for the sake of conscience. During his two years in India his heart was with his treasure, and she was far away. He was the youngest of ten children; and when the mother heard of his death, she thanked God that she had one still left to take care of her. That sole surviving son is the author of the present volume, Monsignor Joseph McGlinchy. He visited his brother's grave, and took back with him a little clay as a precious relic. He said Mass at the very altar where Henry had often received holy Communion, and the reader need not be told for whom the Mass was offered.

Dr. McGlinchey does full justice to the work of the Jesuits in India. He seems as proud of his teachers as his teachors are of him. He has drawn a great deal of consolation and encouragement from the following letter of Very Reverend Father General, who is having his book translated into three or four languages.

Rome, 13 March, 1926.

Right Reverend and dear Monsignor,

I wish to thank you most sincerely for the copy of your excellent book, "Mission Tours in India", received a few days ago.

In this book you put graphically before the eyes of the reader real mission work, always difficult, often discouraging, but never without its consolations. Anyone who follows your narrative cannot fail to realize that in the mission field there is urgent need of more and better schools, universities, hospitals, dispensaries, an army of catechists, native nuns and native priests. Our well-to-do Catholics can hardly read the facts you set forth without desiring to give the $50.00 a year needed for a catechist or the $100.00 for a seminarist. With all my heart, therefore, I hope and pray that your precious volume will be widely circulated among Catholic readers, and this especially because of the Apostolic tone which characterizes it.

We see all the time in the background of your narrative a young missionary who volunteered for a war-stricken mission, willing to go to the most distant corner of the world to save souls and then to die. It is your youngest brother, who is also ours. I am persuaded that many a young man reading your book will catch some of the spirit which actuated him, will see the value of souls, and be inspired to dedicate his young life to bring those souls to Christ.

After reading your flowing account of that wonderful India, crowded with one-fifth of the world's inhabitants, the reader will not say like a mere tourist, "I wish I could see it", but rather "How can I help?"

I am grateful to you also for the esteem you show for the mission work of the Society. The appreciation of one not of the Society is precious to us. It must have been consoling to you also, Monsignor, to see that the help you gave so generously has been producing fruits of salvation in such large measure.

My best wish now is the one you express in your book: that our Catholics of means may be induced to read mission literature. You have certainly found an effective way of reaching them. May your book have a large circulation and be translated in other languages.

Very cordially yours in Christ,

WLODIMIR LEDÓCHOWSKI.

*Lost In The Arctic.* Translated from the German of Rev. Jon' Svensson, S. J. by Rev. Matthew Bodkin, S. J., P. J. Kenedy & Sons, N. Y.

One cannot read more than a dozen pages of this interesting story without associating the style and spirit of it with the refined art and genuine Catholic spirit that have made Enid Dinnis' stories so truly inspiring. In "Lost in the Arctic" the heroes are not really "Manni" and "Nonni", the two youngsters that play the leading part in the simple plot. But the beauty of faith in the two boys and their pluck and daring stand out as its leading features pointing to a childlike faith in God's care over His own. Nonni, and Manni "my small Brother" as the elder brother calls him, persuade their father to buy them a flute because their guest, Mr. Ingram, assured them of its great magic powers to attract hundreds of fish in the calm waters of Eyjafyordur. On the banks of this arm of the Arctic Ocean, the northermost point of Iceland, lies the village of Akureyri, their home town. Nonni stays up late, learns to play the flute and the boys are out very early to catch the coveted fish. Drifting far into the open sea they are caught in a thick fog. They shiver with cold, regret their disobedience in going out too far, but they are now helpless. To add to their terror they are stormed as they imagine by the terrific gurgling caused by whales and almost maddened with fright at the sight of the monster black whale that appears not far from their row boat. Manni encourages Nonni by assuring him that God always hears their prayers if they say them correctly and reverently. They both kneel and Manni recites a prayer that mother had taught him. Thus comforted they refuse to give up hope of rescue even when all hope seemed folly. Nevertheless, they are nearly driven to despair when they decry a frightful "black mountain" through the fog and very close to them. But the veil of despair is torn as they learn to their great joy that this mountain of blackness was nothing more than the French battleship "Pandora", the very ship that had befriended them the day before when they put out on their eventful fishing trip. Still frightened and looking very sickly, well cared for, however, in the handsome ship, Nonni snd Manni are brought home in safety. The expected punishment is even begged off for them. Their miraculous rescue is attributed to their prayer, full of faith especially Manni's, and to a very difficult vow they had made when they thought they were facing death. They vowed to devote their lives to the conversion of the pagan. Manni dies after several years of study for the priesthood, and Nooni is to-day the distinguished author of the story, Father Jon' Sversson, and the well-known writer of foreign mission literature.

This book is beautifully translated and had it not been announced as a translation we might have imagined it to have been originally written in English. The best feature of this story is the spirit of simple faith and sound Catholicity that flows through it. Though entirely different in plot, in spirit and style it reminds us of Louis Heman's "Maria Chapdelaine" or "God's Fairy Tales" by Enid

Dinnis. Boyish bravery, self-reliance, brotherley love and sensible and unobtrusive piety are the chief virtues of the story. The book ought to be a real treat for American boys, even those not of the Faith. "Lost in the Artic" is doubtless intended for the small boy. Not formally numbered as chapters the various parts of the story are simply headed off in large type, as for instance "Fisherman", "Facing death", "She Blows" and there is plenty of action all the way through. This excellent book for boys should be not only in the home but in public school libraries where ever the English language is used.

*A Case of Conscience.* A Novel by Isabel I. Clarke Benziger Brothers, N. Y. net, $2. 50, postage, 15c.

Shaiel Lovel deserts her husband to marry Joshua Jevons, who amassed a fortune from the sale of patent medicines. An underplot comes in wherein Opal, daughter of Lady Jevons, by her second marriage falls deeply in love with Timmy Lovel, nephew of Sheila's erstwhile husband. The Author of "A Case of Conscience" has the knack of depiciting disordered domestic relationships as well as their readjustment in a masterful way, casting light and shadow in the skein of her well-wrought plot but without giving out the solution of the problem of the story too soon. The reader is thus kept in suspense but his interest is held to the end when Timmy's happiness turns out to be the only key to the difficulties that went before.

Although the problem in this story that spins its tangled threads through an absorbing romance is an intricate one, Miss Clarke is at her best in novel writing. The title may at first appeal misleading but it soon becomes evident that Miss Clarke is dealing with no theological treatise but is telling in her very engaging way a beautiful love story with a religious twist, that is sure to compel the interest of those for whom the author makes her appeal, Catholic young men and young women. The hero who battles his way through conscience to a definite solution of his love affairs will thrill and charm the reader and inspire him with a love of romantic Catholic literature. "Case of Conscience" should be recommended to young men and women of Our Lady's Sodality.

*The Pontifical Society For The Propagation Of The Faith:* Thoughts and Observations by a Missionary—Father T. Vander Schueren, S. J.

This is a very neat brochure explaining the nature and aim of the society of which Father Vander Schueren calls himself the servant. Every page scintillates with holy enthusiasm for the missions; this time, not only the missions of India, to which the veteran missionary has given forty-two years of his life, but the appeal for funds is made for the missions of the whole world. The last paragraph of the booklet applies especially to the readers of *The Letters.*

"I do not know who may read these pages, but whoever the reader be who plods his way through them, may I ask him, as he puts them down with a sense of relief, to say a little prayer for God's blessing

on the writer who, handicapped by age and infirmity has undertaken a task for which he feels unequal, but who has no further object in life or other interest in this world than to be of some use to the Missions and to the Pontifical Society for the Propagation of the Faith.

*Compendium Theologiae Moralis.* Sabbetti-Barrett. Editio tricesima prima. Quinta post Codicem. Fr, Fustet Co., Inc.

The editor has striven to give all the latest important documents emanating from various Sacred Congregations and the Pontifical Commission for the authentic interpretation of the Canons of the Code, together with a number of cases on marriage especially, and changes or corrections in the new edition of the Roman Ritual. This new matter will be nearly all found among the Addenda at the end of the book. It is hoped that in time these Addenda, besides subserving other purposes, will form a valuable collection of authentic answers of the Holy See on the Canons that refer particularly to Moral Theology.

The principal changes of this last edition are contained under the following heads:

1. The extent of the Episcopal power (n. 83);
2. Answers of the Pontifical Commission for the Interpretation of the Canons; on reckoning time; on reservation of cases; on the form for the celebration of marriage: on the saying of Mass at mixed marriages; on Ecclesiastical Burial (n. 84);
3. The Sacred Congregation on the Discipline of the Sacraments;
4. On the Faculty of baptizing in private houses outside the danger of death (n. 85);
5. The words necessary for consecration of both matters, bread and wine (n. 86);
6. The permission to say Mass at midnight (n. 87), Canon 822 (n. 88);
7. The "favor juris" in matrimony, and also "privilegium fidei" (n. 89);
8. The Pontifical dissolution of a natural matrimonial bond (n. 90);
9. Canons 1123, 1124 (n. 91);
10. Paul III and his Constitution *Altitudo;* Saint Pius V and his Constitution, *Romani Pontificis;* Gregory III and his Constitution, *Populis,* with deductions from the same (n. 92);
11. Indissoluble and dissoluble marriages (n. 93),
12. Nuptial Benediction on Christmas and Easter (n. 94),
13. The Holy Office and Canon 1070; various cases of contracted marriages and Canon 1070, Sec. 2 (n. 94);
14. Canon 1043 and urgent danger of death (n. 95);
15. Answer of the Pontifical Commission on the convalidation of marriages that were null on account of impediments which have now ceased to exist (n. 97); Mode of renewal of consent on the grant of dispensation; various cases (n. 98),
16. Sacerdos qui in peccatum procurationis abortus incidit (n. 99);
17. Duelling among students at German Universities (n. 100);
18. Beads made of glass (n. 101);

19. Monsters and Baptism (n. 102);
20. Consecrated particles (n. 109);
21. Parish Priest and Communion at Easter (n. 105); Exhorting the sick to receive (n. 106);
22. How he should carry Communion to the sick privately (n. 107);
23. Latest edition of the Roman Ritual on various cases that may occur.

*Jesuit Missions.* Edited and published at 503 East Fordham Road, New York City. Subscription, one dollar a year.

This is a new Monthly conducted in the interest of our Jesuit Missions. The personnel of the staff is a sufficient guarantee of excellence. The Editor-in-Chief and Managing Editor reside at Kohlmann Hall, E. Fordham Road, and Associate Editors are taken from all parts of the United States and Canada. They are all experts in their line, and are conveniently located to be in touch with the latest developments. The articles in the first number are well written and plentifully illustrated. The literary and artistic features are worthy of each other. The new publication will appeal to many tastes, ranging from the curious to the zealous. May it appeal especially to people of means, who can thus become apostles by proxy, and help to preach the Gospel abroad while they remain at home. Such reading is also calculated to develop the missionary spirit among preachers. It will make those who left home to follow Christ, go farther yet from home into the foreign missionary field, in desire if not in reality. Those whose souls are tried by the drudgery and disappointments of the ministry at home, will be consoled and encouraged by the example of their brethren abroad among the heathen and the uncivilized.

*The Little Flower Treasury.* By Carl Coleman, Carmelite Tertiary. Benziger Brothers. Prices range from 65c to $1.75 according to the quality of the binding.

This handy volume is intended for devout souls, whether male or female, lay or cleric, young or old. It is divided into two parts. The first part contains the common devotions of the Church, such as the Mass, Confession and Communion, visits to the Blessed Sacrament and the Stations of the Cross. The second part embraces devotions special to the Little Flower, such as a Novena, Litany, Office and spiritual Reflections drawn from her life or writings. There is a pleasant variety and freshness about the booklet, for old thoughts are put in a new way, and limping diction is replaced by flowing language. The English of some prayer books is such that it can scarcely be read in public. In that respect the present booklet is a great improvement on many of those that went before. However, there are parts of it which cannot be read to the people save with a great effort. The second person singular in English is hard to handle, and perhaps that is the reason why it has dropped out of common use. It is particularly difficult to manage in the past tense. For instance, *Thou sufferedst, Thou sharedst*, etc. Try to read such phrases as these in public, pronounce all the consonants, and note the result

first on yourself, and next on the people. We consider that a defect in the manual under review.

As the Treasury has due ecclesiastical approbation, it can be safely recommended by Spiritual Directors. It may be used by themselves with profit. A brief biography of the Little Flower is prefixed to the book and contains the essential features of her meteoric career on earth.

*Pour Persévérer: Conseils Aux Retraitants.* R. P. Archambault, S.J. Editions de la Vie Novelle. Montreal et Quebec.

The aim of this volume, as the title indicates, is to help Retreatants to keep their good resolutions and persrvere to the end. The chapters are brief yet comprehensive, and may be used for spiritual reading or points of meditation. They also furnish topics for conferences to pious associations of the laity. A mere list of the titles indicates their scope, their variety and their practical character: The Presence of God, Prayer, Meditation, Mass, Communion, Particular Examen, Confession, Monthly Recollection, Spiritual Reading, Devotions, Mortification, the Family, the Parish Spirit, Rule of Life, and the Annual Retreat. Although the writer is still comparatively young, being only forty-five, he has to his credit more than twenty volumes on the New Life. It is very desirable that somebody with ability and leisure may translate some or all of the stories into English. The author has charge of the Retreat House in Quebec, and consequently has plenty of opportunity to test his principles. He is also directly interested in the League of Perseverance, which is spreading in Canada and elsewhere. A few years ago six thousand members of the league went on a pilgrimage to Rome and had a special audience with the present venerable Pontiff.

*Boys' and Girls' Prayer Book.* By Rev. Francis J. Finn, S. J. Benziger Brothers. Prices from 35c to $1.75 according to the quality of the binding.

This Prayer-Book is intended for boys and girls of grammar-school age, and its aim determines its contents. The thoughts and the diction, the prayers and the lessons are adapted to the needs and the intelligence of children. The archaic expressions of the gospels are modernized, and the awkward phraseology of prayers is simplified. It is hard even for grown people to manipulate the second person singular in English, and so Father Finn was wise in substituting *you* for *thou* throughout. The change in the wording for indulgenced prayers and ejaculations was made with the proper ecclesiastical sanction and so the indulgences will not suffer in consequence. The list of sins commonly found in prayer-books is said to do more harm than good, especially to scrupulous people, who fancy they have committed every sin in the calendar. But the list of sins given in the present manual is not of that kind. It contains the usual defects of young children, and it will help them to examine their conscience. The booklet has numerous illustrations, and and those for the Mass and Stations are in four colors. In his other books the author teaches boys to play; here he teaches them to pray. Those who have read his stories will naturally desire to use his prayer-book.

# OBITUARY

## FATHER JOHN J. NEARY

Deep sorrow filled the hearts of priests and people of St. Ignatius Parish, Brooklyn, N. Y., when they were informed of the death of Father John J. Neary, S. J., which occurred on Friday, December 17, at the St. Francis Hospital, Jersey City. Perhaps it was only then that some realized all that he meant to them—his great zeal for souls, his kindly sympathy for the poor and the lowly, his broad charity which went out to people of every class, every condition, every state of life.

Father John Neary was born in Liverpool, England, and when he was yet a child his parents brought him to the United States. He received his early education at St. Aloysius Academy, Jersey City. Later he attended St. Peter's Parochial School and College. Here it was that the lively vivacious boy of poetical temperament drank deep of the fountain of grace and at the age of eighteen his burning thirst to save souls impelled him to apply to enter the Society of Jesus. This was in August, 1885. He was received by Father Robert Fulton, at the time Provincial of the Maryland-New York Province.

He first went to the Novitiate at West Park on the Hudson where Father Patrick Gleason was Novice Master. A few weeks later when the doors of the Novitiate were closed, he went to Frederick, Maryland, to complete his Novitiate and Juniorate.

Mr. Neary pronounced his First Vows August 15, 1887. Then he spent two years in reviewing his classical studies. As a Junior, Mr. Neary showed marked literary ability. He wrote beautiful poetry, and on various occassions, when the old priests of the Society celebrated their Golden and Diamond Jubilees, he was one of those men who addressed them in exquisite verse. It was in the summer of 1891 when the Scholastics were spending their three weeks' vacation at St. Inigoes that this lively boy realized that those whom God loves very much must drink the cup of sorrow. Who that was present will ever forget that terrible night, when a peal of thunder, all unexpected, announced that a flash of lightning had summoned three young men in one instant before the throne of God? It was the First Friday and all had received Holy Communion that morning.

Mr. Neary's life was saved, some will say, because his clothes had been drenched in rain whilst he was on the shore, and that they proved a conductor. He was in such a pitiable condition that the next day he was sent to St. Agnes Hospital, Baltimore, Md., where he hovered

between life and death for three months. He carried the mark of that night to his grave. It not only affected his body for the rest of his days, but it changed the lively boy into one of a serious, but sweet and sympathetic disposition.

Father Neary was ordained to the priesthood Thursday, June 28, 1900. It was the same day of the week and month as his birth. After his ordination he occupied important offices in the society as a professor in college in Boston, New York and Washington, and endeared himself to everyone. He was an excellent director of souls, and guided many young men and women into the religious life, the haven of rest. They especially, on the last day, will be the chief witnesses of Father John Neary's zeal and kindness of heart, the priest who thought more of others than of himself.

The people in Brooklyn remember him best as the first director of the Holy Name Society in St. Ignatius Church and a most zealous director of the League of the Sacred Heart. He was tenderly loved by all the children, and he had a smile and a wave of the hand for everyone. He had a special fondness for the young, as he knew what snares the enemy of souls sets for those pure and innocent of heart.

Imagine, then, the grief of all those who knew him, when they were asked Sunday, December 19, at all the Masses to pray for the repose of his soul. The Office of the Dead was recited Sunday night in St. Peter's Church, Jersey City. All the Fathers of the house were present besides Father William Duane, president of Fordham University, Father William McCartney, of St. Francis Xavier's Church, New York, Father Francis de Sales Howle, of St. Ignatius Church, Brooklyn, N. Y., who was a fellow-novice of Father Neary and ordained on the same day.

A low Mass of Requiem in accordance with the custom of the Society, was said at 9 o'clock Monday morning in St. Peter's Church. The celebrant was Rev. Joseph P. O'Reilly, pastor of St. Peter's Church. After the ceremony the body was taken to the Grand Central Depot in New York. Accompanying the remains were his three sisters, Mrs. M. Nevin, the Misses Sarah and Cecilia Neary, and Father Neary's favorite nephew, Richard Nevin. Father John Collins, a life-long friend and classmate of Father Neary, and a few friends.

His body was buried in the little cemetery on the Novitiate grounds at Poughkeepsie, N. Y. It was a touching sight to observe the three sisters and the favorite

nephew, the large number of novices and priests of the Society at the grave, to hear the beautiful prayers recited by the pastor of St. Peter's Church, to behold the coffin which contained the body of the zealous little priest lowered into the ground and covered with a blanket of snow which he loved so much, and which he always hailed with joy and delight when he saw it descending to earth.

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## FATHER JOSEPH TRECA, S. J.

On the 16th of September, in the quiet of Providence Hospital, the saintly soul of Fr. Joseph Treca, S. J., accompanied by the prayers of the priest and the Sisters who surrounded the death-bed, answered the final call of the King, under whose standard it had spent thirty-seven long years of faithful service, amidst the snowy wastes of our Alaskan Territory.

Hardly any who read the five or six lines announcing his death in the local papers the next day, even suspected that one of the most heroic missionary figures of our Northlands had been taken from their midst. Hidden away as he was in his far-off field of labor, few, even among the members of his Province, had occasion to know him. This brief sketch, gotten up from details given by those who worked side by side with him and from personal acquaintance with our beloved deceased, will bring him to the notice of the readers.

Father Joseph Treca was the second of three children of a prominent family in Douai, France, where he was born on the sixth of March, 1854. Both his parents were remarkable for their piety and their deep love of the Faith, which had been handed down to them pure and strong through generations of persecution. Desirous that the same virtues should adorn the hearts of their children, they took the greatest pains possible that their education be a thoroughly christian one. With this end in view, Joseph's early training was entrusted to the care of a holy priest of his native city, under whose able direction he progressed rapidly in both virtue and learning. At the end of this period, when he was about twelve years old, he prepared to receive his first holy Communion. The purity of heart with which he received his Eucharistic God for the first time may be easily imagined from a special favor to him. He confided it himself, many years afterwards, to a fellow-missionary in far-off Alaska, with

the request not to make it known during his life time. The priest was already distributing Holy Communion. While still at a short distance from little Joseph, he dropped one of the hosts on the sanctuary carpet. Immediately the eyes of the young communicant were fixed on the fallen host. To his great surprise, the spot where the host was lying was flooded with light, and from the midst of it, the figure of the Infant Jesus appeared smiling at him, filling his soul with the happiness promised to the clean of heart.

At about the age of thirteen, he was sent by his parents to the Jesuit College at Amiens, to take up his studies leading to the A. B. degree. It was during these years of study and serious mental training, that he first felt drawn to consecrate himself entirely to the service of God in the Society of His Son, who had deigned to visit him in such an extraordinary way. On receiving his A. B. degree, at the age of nineteen, he asked admission into the Society and was received on the second of November, 1873, at the Novitiate house of St. Acheul, near Amiens.

His Master of Novices was the saintly Fr. Durand. Under his guidance, the young Novice laid the solid foundation of his religious life, and aquired in an eminent degree the characteristic virtues of humility and charity, which distinguished him all through his apostolic career. In this same house, he also made the two years of Juniorate. His three years of teaching were spent in tutoring a select group of boys in the city of Amiens. At the end of this period, he was sent to the Island of Jersey to begin his course of Philosophy. Here, his health gave way under the mental strain, and Superiors were forced to limit his studies to two years. The patience with which the young student bore his sufferings was a source of edification to all. A year of rest followed, in order to regain his strength. The next year, he was again sent to Jersey to complete his studies.

It was during this time of Theology that he first became attracted to the missionary life. Zeal for the missions was being fostered among the theologians by literature and lectures on the activities of our missionaries in the various parts of the world. As a result, several volunteered for the mission of China, while our future Alaskan missionary, charmed by Fr. DeSmet's work among the American Indians of the Northwest, offered himself for the Rocky Mountains' mission. He was accepted and began preparing for his future work by a life of more intense mortification. After ordination, he returned to his home town on a brief visit. He said his first Mass there to the great consolation of his parents. Three

weeks later, receiving word from the Superior of the Mission to come to the States for the third year of probation, he bade adieu to relatives and friends and started for New York, where he arrived in September, 1885. His destination was Frederick, Md., where the Tertianship was then situated. But he was not to remain there. All the places were taken, and he received word to go on to Santa Clara, where arrangements had been made for him. Here he made the third year of probation and prepared himself with great fervor for the ardous work that awaited him.

The first field of labor assigned him after this year of preparation, was DeSmet Mission, Idaho. He did much good here during his short stay, by his zeal and charity, and endeared himself to all who knew him by his kindly disposition. He also gained much valuable missionary experience, which was to serve him in good stead in more difficult fields.

His missionary life in Alaska began in 1889. In the spring of that year, he had been notified to prepare for his trip to the North; so, about midsummer, he left the States accompanied by Brother John Negro, with Holy Cross as his destination. Arriving at Juneau by steamer, he made the rest of the way, through many hardships, over White Pass to Dawson, and thence by boat to his final destination, which he reached in the early part of September. Here he was received with open arms by his new Superior, Fr. Tosi, with whom he spent his first Alaskan winter, looking over his hard field of labor, and planning his future work.

The years that followed were years of unceasing toil, during which he left the stamp of his zealous efforts in all the missions along the Yukon and as far as the Kuskukwim. The center of his activity, however, was the lower Yukon, called the Yukon Delta, where he toiled continuously for over twenty years and left a flourishing Mission School. How much heroism was crowded into his every day life, during those thirty-seven years, is more easily imagined than described. Merely to live in the part of Alaska assigned to his labors, which is the most desolate in the whole country, is heroic enough, even when surrounded by all the comforts it is possible to procure. But our missionary was not surrounded by any of these. His residence, when at home, was a rude log cabin, which, up to a few years ago, served all the purposes of kitchen, dining-room, parlor and bed-room for himself and one or two other missionaries. The provisions rarely went beyond the bare necessaries of life. The sleeping accommodations, when they were not the hard floor, consisted of a rough wooden bed, a few blankets—no

sheets—and a pillow. During the last five years, the log cabin has been replaced by a two-story frame-building, affording somewhat more room and protecting a little better from the severe cold.

The heroism on the trail can be easily imagined. To the hardships inseparable from travelling by dog-team over snowy wastes, frozen rivers and lakes are added, at the end of the day's journey, the trying conditions of the igloo, where the missionary, when he's lucky enough to reach one, is forced to spend the night. The igloo, by the way, is frequently just a hole in the ground, covered over with branches and mud, with only a single opening serving as door, window and chimney. The inside is remarkable for its lack of cleanliness, and crowded, every inch of it, with men, women and children conspicous for the lack of the same quality. In the midst of such conditions, the misionary is obliged to make himself at home, and announce the glad tidings to the unfortunate natives. As these conditions prevail nine months of the year, whatever good the missionary accomplishes, must be accomplished under these conditions. The summer months are spent by the natives in laying in their supply of fish for the following winter, and missionary work is practically at a standstill.

Father Treca shared generously in the trials of the Alaskan trail. The following incidents will give an idea of the hardships he underwent in the course of his heroic career. About the year 1900, when the Nome gold rush was in full swing, he was ordered to go there to select a place for a church and house. He was at St. Michael at the time. Everything had already frozen; so the only way to make the trip was by dog-team. The distance to be covered, going by the trail, is easily three hundred miles. He looked around for a native guide, but none would venture on such a long trip. While thus waiting for something to turn up, he heard two miners were going that way, so he asked to go with them. As the dogs were tired and were pulling heavy loads, riding for any length of time was out of the question for any one of them; a fact not very encouraging for the long distance to be covered. Anyhow, on they went plodding after the dogs the best way they could, riding a little now and then. The last few hours of the first day's travel were hours of intense suffering from the fierce north wind that blew right into their faces. Before reaching the road-house where they expected to pass the night, Father began to feel a sharp pain on his left cheek. When they reached the road-house, the owner, after the word of welcome, said to the Father: "Father, you'd better not get near the fire, your face is pretty badly frozen."

Someone went out to get a panful of snow outside and for some time they rubbed the frozen part with it, till they got the circulation going again. The healing process, however, besides being slow, is very painful, and when it is over, leaves its mark on the affected part. The sufferings of this first day were repeated for seventeen more days before the travelers reached the end of their journey.

The other incident took place two years ago, and was the cause of Father's last illness and death. There were some children to be baptized in a few villages, about fifteen miles from his mission at Akulurak, where he was stationed. He started out by dog-team one morning, intending to return before night. After performing the baptisms, he started back for the mission, but night came on sooner than he had expected. He kept on, thinking he might still make the mission, but he was forced to give up at last, as he noticed he had missed his trail and was going the wrong direction. The only alternative left was to pass the night in the open, and so he did. As he was not prepared for such an emergency, he did the next best thing. He cut a few branches from some bushes nearby, spread them over the snow, and on top of these, he stretched the canvass-covering of his sled. That was his bed. His blankets were a single fold of that same canvas. Next morning he could hardly move for the sharp pain in his right side. However, he managed to get back safely to the mission. But the pain never left him from that time on. He held out that whole winter and the next, getting worse and worse. The nearest medical aid in any direction was at a distance of five hundred miles. So Superiors had him accompanied to Seattle in the hope that, with the best medical attention possible, his cure might be brought about. But the disease had made too much headway. Tuberculosis of the hip-bone had developed, and all the doctors could do was to alleviate his sufferings a bit; they could not stop the progress of the disease. After a month's stay in the hospital, the doctors decided that the only chance of saving Father's life was the amputation of the right leg. The Father agreed to this final trial with his usual calm smile. The operation was performed about half-past nine a. m. on the 16th of September. About five minutes to twelve that same morning, he was with the King whom he had served in the midst of so many sufferings.

While he was still at his cherished mission at Akulurak, he received a picture of three Jesuit missionaries who had studied with him at Jersey, and were later martyred for the Faith in China. He looked longingly at the picture

and remarked: "If I had gone to China with them, as I had once planned, I would have been martyred with them them very likely." We feel sure that he is with them now, and that the crown of his martyrdom of thirty-seven Alaskan winters shines no less brightly than theirs in the eyes of the King of Martyrs.—R. I. P.

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## FATHER RIGGE, S. J.

Father William F. Rigge died March 31, 1927, in St. Joseph's Hospital, Omaha. He had been an invalid since 1922, although through his strong will power and because of his habit of industry, he managed to accomplish a great deal of work during that period. He celebrated Mass for the last time on January 2 of this year, and at the time of his death he was so emaciated that he weighed but 100 pounds.

Father Rigge was born in Cincinnati Sept. 9, 1857, and after preparatory study in St. Joseph's parochial school, entered St. Xavier College. He finished his studies at St. Xavier in 1870. Five years later he entered the Novitiate at Florissant. In 1878 he was one of the number of Ours chosen to man the nascent Creighton College. He spent three years at Creighton at this period of his life. In 1881 he began his first year's philosophy in St. Louis University. The philosophy class of St. Louis University was transferred to Woodstock in the vacation of 1882, and here he completed his philosophy. He had the good fortune to have Mr. J. T. Hedrick as schoolmate at Woodstock. Mr. Hedrick was a brilliant mathematician and astronomer, and while studying his philosophy, he taught mathematics and geology, and astronomy to a select few. It was from Mr. Hedrick that Father Rigge received his strong preference for mathematics and astronomy, and it may be truly said that for the rest of his life he never wavered in his devotion and application to these two studies. Mr. Hedrick was an exacting master, as becomes one who would teach these sciences, and he found in Father Rigge an eager and fit pupil.

After his course in philosophy, Father Rigge was sent to St. Ignatius College, Chicago, where for three years he taught the sciences, mathematics and astronomy. Then he returned to Woodstock for his theology. Here he was ordained by Cardinal Gibbons in June, 1890. One year afterwards he entered upon a course of teaching in the Scholasticate at St. Louis University where he spent four years in teaching mathematics and astronomy. The scholastic year of 1895-1896 he spent

at Georgetown as assistant to Father Hagan, S. J., the head of the Georgetown Observatory; but trouble with his sight forced him to give up the exacting labor of computation connected with his work. At the end of the year he received the Ph. D. degree from Georgetown University.

In the vacation of 1896 Father Rigge returned to Creighton University, which had developed greatly from the young college of 1878. But the organization and building up of the science department and the Observatory all had to be done. No small task for one who had little means at his disposal. But patience and persistance, with a clear idea of what could be done, and what could not, stood Father Rigge in place of a larger sum of money, with the result that the science departments came in reasonable time to be fully equipped, and the Observatory, which was his special care, was soon so well established that, for a small observatory, nothing more could reasonably be desired. The Observatory today is fully equipped for all the needs a small observatory can meet. It will be a matter of wonder, no doubt, and possibly of disbelief, that one man could handle the sciences and mathematics in our early colleges, for in these days there must be special professors for mathematics, a special professor with assistants for chemistry, and so of physics. It demands great self-sacrifice. Yes, but isn't that what made the Society famous?. And now Father Rigge has reached the end of his days, almost the complete three-score-and-ten years allotted as the term of full service and he has gone home with full hands.

Father Rigge remained constantly on the staff of Creighton University from 1896 till the time of his death. By word and example he taught his students to make use of all the knowledge they possessed, and he encouraged them to go afar afield in research work. A point which he insisted on, and which he himself continually practised, was to publish in some form the results of their work. His writings have appeared in Popular Astronomy, Astronomische Nachrichten, the Astro-physical Journal, the Technology Quarterly, the Scientific American, Science, and in publications of the United States Naval Observatory. Besides these there were innumerable answers given to the public press on timely subjects, such as eclipses, occultations, conjunctions, the nearness of Mars, reasons why Mars is not inhabited, and a thousand and one questions which people ask about stars and the planets, etc. In one famous instance he employed the sun to prove the innocence of an accused man. A shadow on a photo, in which the two witnesses against

the man formed part of the group, proved that they could not possibly have been near the scene of the supposed crime at the time when it was known to have been attempted. A test photograph taken on the anniversary of the former photograph proved that Father Rigge's calculations about the time the first picture was taken were within thirty seconds of the correct time.

In 1924 Father Rigge published his first book, "The Graphic Construction of Eclipses and Occultations." This is a very useful and practical help to the young astronomer. Another book, which he published in 1926, is "Harmonic Curves." For the latter work he spent ten years in devising and perfecting a machine for drawing such curves. This machine he called "The Creighton Harmonic Motion Machine," and it has been given a wide publicity. Indeed it well deserves it, for with it can be drawn seven billion distinct harmonic curves, as compared with 937, which was the previous record. Those who are interested in these curves will find many illustrations of them in the "Harmonic Curves."

The newspapers of Omaha always dealt very kindly with Father Rigge, and on the occasion of his death they all published special editorials. The following from the World-Herald illustrates the public spirit of the city towards him:—"Frail of physique and of kindly, gentle manner, with keen mental powers, a burning zeal for his work, his imagination kindled with life of research among the stars, the personality of Father Rigge will never be forgotten by the thousands who knew him well. Perhaps the pursuit of the real student of astronomical science has a distinctive effect on the individual which so concentrates his interest that non--essentials do not worry or appeal to him. Father Rigge had his big work to do, and wholly absorbed in his vocation, he industrially hewed his way in his life task. But he was not without a sense of humor, which tempered his philosophy, made light of difficulties and kept him cheerily along his even way. The big things were his science and his boys, whom he sought to inspire with the subject in hand. Gentle and courteous, he was firm and determined not only in his personal life and conduct but in his class room work. His scholarly attainments were widely recognized. He held fellowships in the American Association for the Advancement of Science, in the Royal Astronomical Society of England in the American Astronomical Society of the Pacific, in the Société Astronomique de France, and in the Nebraska Academy of Science. He was singularly fortunate in more than a half century of conspicuous service, in which time he saw Creighton University develop from

a small beginning into a great school, numbering its scholars from many states, its graduates high in places of honor and usefulness. Those who came in contact with him will ever remember the figure of the fervent scholar in his observatory at Creighton and the kindly Christian gentleman in his walks of everyday life."

For us of the Society there remains the memory of a life distinguished for fidelity to our Rules, and an incentive to unfaltering loyalty to duty.

## BROTHER GEORGE FRANCIS SCHAFFNER

On Sunday morning February 20, our people were surprised to hear that our "Brother Sacristan" whose figure had been so familiar to them from September, 1924, until a few weeks before, had passed to his reward after a short illness in St. Mary's Hospital. His life here and elsewhere was a good illustration of the silent preaching of the religious lay-brother in the faithful discharge of the humble duties assigned to him.

He was born on April 24, 1856 and entered the Society of Jesus at Frederick, Md., on May 2, 1877. The day was therefore not far distant when we were expecting to celebrate with him the golden jubilee of his life as a Jesuit Brother. But God has called him to a more glorious celebration with the Society of Jesus in Heaven. Brother Schaffner had been a devoted Sacristan at St. Ignatius Church, Brooklyn, N. Y., for several years, and had endeared himself to the people by his kind courtesy on all occasions. It seemed providential that he died on a Sunday morning and we were thus able to have him prayed for at all the Masses and also to announce the time of his funeral which also providentially was to be on a holiday. This circumstance made it possible for all the Community to be present at the Office and funeral Mass and also for the people to attend. The little church was crowded to the doors. At the request of some of the parishioners the remains were brought to the lobby of the high school building where many of the parishioners viewed the body of their old friend, who had edified them by his devotion and fidelity as sacristan. Some of the Holy Name men stood guard all night. Brother Schaffner loved flowers and while in the hospital flowers were sent in to him from different parts of the hospital for him to tell their names. He had a remarkable knowledge of flowers and knew their scientific names in nearly every case.

He is missed very much in St. Ignatius Church, Brooklyn. His last days were easy. He was relieved of

duties as sacristan in January, and since that time he acted as cook one day a week and as porter occasionally and was ready for anything that came up. Ten days before the end he was threatened with appendicitis and sent to the hospital. The trouble proved only a cold that had settled in his side and his pain was gone after a few days and he expected soon to return home. On the morning that he died he insisted on getting up and kneeling at his bedside to say some prayers. He was taken with a weak spell and helped back to bed. He smiled and remarked that it seemed strange that he should feel so weak after so good a night. Soon he weakened still more, received the last sacraments with great devotion and in less than an hour breathed his last.

He was a vigorous old man and used to strenuous work and not in the habit of coddling himself. He would rise at 4.30, attend to his varicose veins with which he suffered for years, get dressed and say his prayer and get over to the church for opening it for the early Mass. He would be busy all day long with never a rest and at night he would close the church and be in bed by 10.30. As I said, the last few weeks of his life were comparatively easy and I thought that the good, dear man would have about ten years more of life with only what work he could comfortably do. During his week in the hospital he was allowed but little food on account of the uncertainty of the cause of his sickness. He did not realize that a week in bed with little food and considerable pain had weakened him. When the last Sacraments were brought to him he jumped out of bed energetically. That spring from his bed was too much for his old heart.

The body of the dear old Brother was laid at rest in the Novitiate gravevard at St. Andrew on Hudson, Poughkeepsie. May he rest in peace.

## List of the Dead of the Maryland-New York Province

October 1, 1926 to September 1, 1927

| Name | Age | Soc. | Time | Place |
|---|---|---|---|---|
| Br. Aloysius P. O'Leary | 73 | 27 | Oct. 31, 1926 | Baltimore, Md. |
| Fr. John J. Neary | 60 | 42 | Dec. 17, 1926 | Jersey City, N. J. |
| Fr. Edward T. Farrell | 57 | 36 | Jan. 29, 1927 | Georgetown, Washington, D.C. |
| Br. George F. Schaffner | 71 | 50 | Feb. 20, 1927 | Brooklyn, N. Y. |
| Fr. Anthony J. Maas | 69 | 50 | Feb. 26, 1927 | Poughkeepsie, N. Y. |
| Fr. James B. Matthews | 63 | 43 | Apr. 13, 1927 | Baltimore, Md. |
| Fr. Robert T. Smith | 39 | 15 | Apr. 19, 1927 | Baltimore, Md. |
| Fr. Benedict Guldner | 83 | 62 | Jun. 19, 1927 | Philadelphia, Pa. |
| Mr Stephen Ty-Chuaco | 25 | 10 | Jun. 20, 1927 | Paris, France |
| Fr. Cajetan Bertolero | 65 | 48 | Jun. 26, 1927 | Fordham, New York, N. Y. |
| Fr. Francis T. McCarthy | 81 | 47 | Jul. 11, 1927 | New York City |
| Fr. Joseph Garriga | 51 | 35 | Aug. 14, 1927 | Philippine Islands |
| Fr. William Llobera | 63 | 49 | Aug. 20, 1927 | Philippine Islands |
| Br. Francis F. Bowes | 80 | 51 | Aug. 28, 1927 | Poughkeepsie, N. Y. |

# VARIA

## PHILADELPHIA.—OLD BOHEMIA MANOR

On Pentecost Sunday, June 5th, a party of sixty—members and guests of the Catholic Alumni Sodality of Philadelphia,—made a pilgrimage to Old Bohemia Manor, Maryland, the ancient mission of St. Francis Xavier, founded in 1704 by Father William Mansell, S. J. The pilgrimage took place under the direction of Father Robert J. Tracy, S. J., Moderator of the Sodality, with Father Mathew L. Fortier, S. J., the former Moderator, as the guest of the day.

After Mass and Communion breakfast the members of the Sodality and several members of St. Joseph's College faculty set out in motor cars from the school yard. Later on Father Albert G. Brown, S. J., Rector of St. Joseph's College, met the party at Wilmington. Shortly after noon we reached the little country church and the historic graveyard at Bohemia. Gathered about were many people from surrounding towns, among them a few old parishioners who were members of the congregation, when it was still in charge of the Jesuit Fathers twenty-three years ago.

The services of the day consisted of a sermon by Father Fortier followed by Benediction of the Most Blessed Sacrament. Reverend Father Rector was celebrant at Benediction, while the accompanying clergy, including Rev. A. C. Crowley, the present pastor of Middletown and Bohemia, crowded about the small sanctuary.

After Benediction Father Crowley guided the pilgrims through the old residence whose brick walls sheltered the First Jesuit Fathers who came from England to Bohemia Manor in 1704. And although the old church was destroyed by fire some twenty years ago there still stands in the new church a major portion of the original walls, made of bricks that were brought to the Manor as ballast in an English sailing vessel. Inside the house curiosities were to be found at every turn. An old writing desk that may have seen nearly two centuries of use; chairs with faded traces of delicate upholstery, and, most curious of all, an ancient wooden bath-tub—so small that it might far better have served a pigmy than a sturdy pioneer of our American woodlands. There was found

also a cupboard of books, most of them old French editions of ecclesiastical history. These latter were, with the kind permission of Father Crowley, brought back to Philadelphia and placed in the House library at St. Joseph's.

With all its curiosities, however, the residence does not hold half so much interest for the Jesuit as does the little graveyard behind the church. Here, in an enclosure of boxwood about eighteen by ten feet, lie buried four, and perhaps five, Jesuits who were pioneer workers in the territory that is now the Maryland-New York Province. It is the earthly resting place of Father Joseph Greaton, pioneer priest of Philadelphia, and founder of Old St. Joseph's in Willings Alley. In this connection a document in the burial records of Bohemia Manor might prove of interest. The records are now kept in the rectory of the Catholic church at Middletown, Delaware since the church at Bohemia is no longer in use. The document is a copy of part of a letter, dated Georgetown, January 12th, 1895, from E. L. Devitt, S. J. to Fr. Haugh, S. J. It reads as follows: "Thinking it might interest you to know the two Fathers buried at Bohemia, I send these notes taken from papers that I have. There are Father Joseph Greaton, at Bohemia from 1749 to 1758, when he died there; he was the founder of St. Joseph's, Philadelphia, an Englishman, born at Illfracombe; and Fr. Mathias Manners, a German, whose real name was Sittensperger and in regard to whom Riley's book on Conewago gives information. He went to Bohemia in 1771 and died there in 1775."

"These two were certainly buried at your place. Besides I have another old catalogue which says of Father Thomas Pulton who was for a time there under date of 1749: 'Obiit 28 Jan. at Newtown' (Fr. Neal says Bohemia, as also Fr. Hunter.)"

"Fr. John Lewis, who succeeded Fathers Greaton and Manners and who was superior of the whole mission at the time of the suppression, is also reported as buried there."

Readers of the LETTERS will also be glad to know that. at the request of Father McGivney, procurator of the Maryland-New York province, a bronze tablet is to be erected over the graves of these pioneer Jesuits. The tablet will be finished soon and is to be unveiled at a Solemn Field Mass to be celebrated in the cemetery at Bohemia Manor on the second Sunday of this September.

After a brief visit through the rest of the cemetery, seeing graves that date back thirty years before the Revolutionary War, the pilgrims started on their return

trip. Dinner was obtained in the hotel at Middletown. In the afternoon, as we rode back over the flat lands of Delaware, the sun shone down upon us and a good breeze made the journey as pleasant as one could desire. Thus ended the first public pilgrimage to Old Bohemia Manor.

### NEW YORK.—St. Francis Xavier's

MASS AND SODALITY RECEPTION.—The annual military Mass of St. Francis Xavier High School, New York City, took place on the morning of May 14, 1927. Again this year Xavier was accorded the signal honor of being permitted the use of St. Patrick's Cathedral for this ceremony. Permission had also been granted by the city authorities to march the regiment up Fifth Avenue from Sixteenth Street to the Cathedral. Accordingly the cadet regiment assembled at the school, and the parade was formed on Sixteenth Street. At 9:15 the bugles sounded forward, and the blue-and-white battalions swept into Fifth Avenue. With band playing, bugles blaring, and colors flying, the regiment made a splendid appearance as it advanced mightily up the avenue in column of squads. At Forty-Sixth Street this formation magically became column of companies, and in the full strength of company fronts the regiment covered the remaining distance to the Cathedral.

Once within the Church the regiment stood at attention while Church call was sounded. Then the colors, the colonel and his staff moved into the sanctuary, and from the rear of the Church the four majors approached, bearing a statue of Our Lady. The statue was placed on a pedestal in the sanctuary and while the cadets sang, "O Mary, We Crown Thee With Blossoms Today," Cadet Colonel Edward J. Keenan placed a wreath of flowers on Our Lady's brow.

The crowning over, the officers left the sanctuary and the Mass, celebrated by Rev. Michael A. Clark, S. J., Rector of Xavier High School, began. At the consecration, all the officers, both commissioned and noncommissioned, moved to the front of the Cathedral, and formed a huge cross. At the moment of elevation, the officers presented sabers, the flags dipped, and the bugle sounded the flourish. It was a dramatic and sacred moment as the clarion notes of the trumpet sounded through the mighty Cathedral and the Great Captain was raised on high. Again the flourish sounded at the elevation of the Precious Blood, and as it died away, the officers returned to the rear of the church.

When the Holy Sacrifice was ended, the Rt. Rev. Msgr. Joseph F. Delaney, D. D., a member of the Xavier class of '83, and now rector of the Incarnation Church, New York City, preached an eloquent sermon on that age-old question which is disturbing this country at the present time, Church and State. Upon the conclusion of the sermon the new members were received into the Sodality of the Blessed Virgin. One hundred and eighty-seven candidates were deemed worthy of reception, and this number were duly made Sodalists of Mary. The Rev. Joseph T. Murphy, S. J., Sodality Director, conducted the reception.

The reception over, the most intricate and impressive maneuver of the day was executed. All the officers moved toward the front of the Cathedral. The colonel, regiment staff, non-commissioned staff, and colorbearers entered the sanctuary; captains took a position in the center aisle and lieutenants in the side aisles. As the Solemn Benediction began, the captains and lieutenants formed a cross in each of the aisles, while in the sanctuary the regimental staff formed a small cross, and the noncoms and standardbearers formed the letter M, in honor of Our Lady. The result was as pretty a movement as can be imagined.

The Benediction was celebrated by Rt. Rev. Msgr. Michael Lavelle; Xavier's rector, the Rev. Michael A, Clark, S. J., acted as deacon, and Rev. Leo F. Andries, S. J., headmaster of the high school, was subdeacon. When the Monsignor turned and raised the Sacred Host in solemn blessing, the sabers again flashed, the colors again dipped, and again the notes of the flourish broke the silence of the Cathedral. The Benediction came to a close. The regiment rose and stood at parade rest while the bugle corps made the Church ring with the strident tones of retreat. Then came the command "Hand salute!" and from the rear of the Cathedral floated the inspiring strains of the Star Spangled Banner. It was the end.

The regiment marched out of the Cathedral and disbanded. Xavier's 1927 military Mass was over. It was a splendid and beautiful cermony, the most elaborate in years, and was carried out with precision.

**Fordham University**—COUNCIL OF DEBATE—The unanimous vote of the judges in favor of the Varsity team capped a most brilliant season on the part of the undefeated Fordham debaters on the evening of April 4 in the contest with William and Mary. The subject under discussion was "Resolved: That the Allied Debts

be Cancelled." Messrs. Burns, Doherty and McGroddy, all of the class of '28, spoke for Fordham against the cancellation, while for the College of William and Mary, Messrs. Stewart, Elliott and Andrews took the affirmative.

**Holy Cross** — CLASSICAL CONVENTION. — The twenty-second annual convention of the Classical Asociation of New England was held at Holy Cross College on Friday and Saturday, April 22 and 23. About 300 members of the association were present, besides many local educators and visitors. The meeting consisted of a series of lectures by various members and a number of open forums. Election of officers for the coming year was held, and Rev. F. X. Downey, Dean of Studies of the College, was chosen Vice-President of the association. The next meeting of the association will be held in April, 1928, at Deerfield, Mass.

**Detroit University.**—INCREASED ENROLLMENT.—The registrar's files show a decided growth in all departments. In the college of engineering the freshman class is forty per cent larger than that of last year; in the college of arts and sciences, the freshman increase is twenty-seven per cent; in commerce and finance, twenty per cent; in law, 12 per cent; in the extension school, thirty-five per cent. The increase was particularly gratifying in the number enrolling for the cultural branches. The total enrollment in Latin this year is more than 200 per cent greater than last year and Greek, after several lean years, has come back with a freshman class of twenty. The students of the University are drawn from thirty-six states in this country and eleven foreign nations.

LAW SCHOOL PRAISED.—The scholastic excellence of the papers submitted by our graduates for the state bar examinations prompted several distinguished members of the bar to send Father McGovern letters of congratulation. Among these was the chairman of the State Board of Examiners.

ENGINEERING CONVENTION—Father Morissey, Dean Lawrence and Professor Gilmore of our college of engineering are on the committee on arrangements for the Michigan Engineering Conference which will be held here next February. Father Morissey will be one of the speakers at the opening session.

**Cincinnati.**—ST. XAVIER'S COLLEGE.—The college has recently acquired valuable property on the north side, partly to provide for future expansion, and partly to exclude undesirable neighbors.

In accordance with the expressed wish of the Archbishop, a class in Apologetics is conducted once a week to train laymen for the public and accurate defence of

Catholic principles. The lectures are given by Father William Kane. The course is now in its second year.

The Night School has over 350 students with twenty-one professors. Besides courses in Commerce and Finance, lectures are also given in Literature and Philosophy. There are sixty students in the class of Ethics.

**Creighton University, Omaha.**—FEAST OF CHRIST, THE KING.—The most important event at Creighton was the first celebration of the new feast, "Christ the King," held in the Stadium on the last Sunday in October. Rt. Rev. Bishop Beckman, apostolic administrator, officiated as celebrant and preached an admirable sermon. At 4:15 the clergy and acolytes assembled in St. John's Church, and the procession of the Blessed Sacrament was promptly organized. Rev. Peter C. Gannon was deacon, and Rev. William J. Grace, S. J., was sub-deacon. Four members of the fourth degree Knights of Columbus carried the canopy and a guard of officers of the Creighton R. O. T. C. accompanied the celebrant.

It was an impressive and edifying sight, the long line of acolytes and clergy in cassock and surplice and the Blessed Sacrament borne in state to the temporary chapel and altar erected in front of the north side of the stadium, where five thousand had assembled to adore their King. The stadium, of course, gave ample accommodations to the faithful to take part in the celebration and hear the sermon. After the Benediction the procession re-formed, and the Blessed Sacrament was carried back to St. John's Church. And thus the first of what will, no doubt, prove a long line of similar celebrations was happily closed. It may also be the inspiration of Corpus Christi processions, a point that came to the mind of many present when they realized the ideal setting and the splendid accommodations provided by the great Stadium.

All the arrangements for the celebration were under the supervision of Father Eugene Mullaney.

MEETING OF LIBRARIANS.—On November 17 the Librarians of Creighton University entertained the local members of the American Library Association at Creighton University, and Rev. Father Rector was on the program for an address. Judging by the numbers attending this meeting the American Library Association is a very large and flourishing institution. Forty librarians from the City and Public School Libraries attended, and expressed enthusiastic surprise at the conditions they found. The use of the library by the students is now over 200 per cent greater than last year. A budget system has been introduced, and department heads and teachers are zealously endeavoring to fill the stacks with desirable books.

**Milford Novitiate.**—NEW BUILDING.—So rapid has been the progress on the new building that the contractors have declared positively that is will be ready for occupation on August 1. The exterior work, with the exception of the smoke stack on the power house, is completed and the interior is nearly finished. During the past month the plastering has been completed, windows and doors hung, and most of the plumbing and electrical fixtures installed. But very little remains to be done and a thorough cleaning will render the building fit for occupancy. The power house is also ready for operation. The grounds about the building have, of course, been badly used by trucks and will have to be graded and resodded before they can be put into harmony with the beautiful appearance of the rest of the grounds.

RETREAT.—Father Florentine Betchel, of Loyola University, made his retreat at the Novitiate during the early part of June.

PANKO DAYS.—The "Panko" days are again with us. For those who do not know, "Panko" is the Milford Charbonierre, a small farm loaned to the Novitiate for use as a villa. It is situated about three miles from the Novitiate, well back from the main road, and affords a pleasant recreation spot for the Novices.

**Mankato.**—SEQUEL TO FIRE.—The sympathy shown us from all quarters immediately upon the loss by fire of Loyola Parochial and High School was very sincere and beautiful. The courtesy of the public school authorities at once offered accommodations to house at least part of our pupils; the Chamber of Commerce, the churches and private people, similarly, were inventive and lavish to help us bridge over the effects of the calamity. After a closer survey of the situation, and with the acceptance of the benign offers of some of these parties, the reopening of all our classes could be announced after only three days of vacation, scl. on Wednesday, March 30. The boys of Loyola High School are very comfortably housed in the nearby Union public grade school, where for the first time in its history Sisters entered and Catholic education took up its abode. Everything is in regular order, except that the Religion classes are not held in the school.

Our little tots of the kindergarten found delightful quarters in the basement of Loyola Club, where two rooms make an admirable cozy home for them and their beloved Sister Evelyn. The two sections of the First grade have taken possession of the gymnasium, and claim to have the grandest school rooms ever. The Second grade were the happy recipients of our ladies' lounging rooms in Loyola Club, and thus they each have elegant quarters indeed. For the bulk of our children, the third

to the eighth grades, hence twelve rooms, divine Providence also cared for most lovingly. Those acquainted with Mankato know that some two blocks north of our church and up the hill or bluff, stands the Bethany Lutheran College, a large boarding school for young ladies, at present in the possession of the Scandinavian Lutheran Synod. At the north end of the main building is a spacious recitation or class hall, which owing to the lack of pupils was not used all year.

The authorities of this college, when approached with a view of leasing us this recitation building, were exceedingly accommodating, and at once gave us the use of the building for a very moderate consideration. It is now a sight indeed to see the hundreds of children in twelve classes, lead by their Sister teachers, after the children's Mass at 8 o'clock, start their proud procession north on Sixth Street, then wind up the picturesque paths of the green hillsides to their new school, happy as larks and proud of their fine quarters. Everywhere the loving hand of Providence has shown itself in this emergency. Not a soul, but heaves a sigh of relief that the old "firetrap" of a building which daily harbored the lives of over 800 children, has disappeared. In the main the scholastic year has not suffered, and everything is going its usual way of merry school life. Deo gratias!

"Le roi est mort; vive le roi." Already the thought uppermost in everyone's mind is a new and worthy parochial and high school. Indeed, Father Superior has been a busy man meeting architects the days and weeks following the fire, and prospects for a magnificent and fireproof modern school are assuming shape and look bright. Of course, it is too early at this writing to say anything definite in the matter.

**John Carroll University, Cleveland.**—FRENCH GOVERNMENT MEDAL.—To awaken interest in French culture the government of France is offering medals for special proficiency in that language. For some years Western Reserve has tried to secure such a medal wthout success. Through the good offices of our newly appointed Professor Trubelle, such a medal has been secured for John Carroll. It is the only medal to be offered to a college in Ohio.

New interest has been aroused in the French classes. One outcropping of the enthusiasm has been the publishing of a paper "done in French." The first issue was mimeographed, but plans are under way to have succeeding issues printed.

NOVENA OF GRACE.—Four services were held in the church during the Novena. Evidently the fire author-

ities expected great throngs of people at the services. They were not disappointed. After the first day our genial pastor was told that the aisles of the church must be kept open, and that the people must be seated. To comply with the order a special noonday Mass and prayers of the Novena were added. It was thought that in this way the congestion at the other services would be relieved. Quite the contrary happened. Not only did the people crowd the church in mid-afternoon, at six in the evening and at the night services as before, but the noonday Mass was equally well attended. The fire authorities, recognizing that the efforts to comply with their orders were dismal failures, quietly winked at the proceedings and kept an eye on the church for any emergency that might arise. Fathers Rector, Otting, O'Brien and Hackert preached the Novena. It is believed that the average daily attendance was close to 5,000.

FATHER O'CALLAGHAN'S DEPARTURE.—After a four month sojourn with us Father Vice-Provincial left for Detroit on March 19. The advance guard of the "men from Dixie" arrived in Cleveland. Father Brown was the first to come. He will be with us till the time comes to move the Tertianship back to its old home at Brooklyn. Shortly after Father Brown came, Brother Lutz reached Cleveland to join Brother Lenerz who remained at Brooklyn when all the other members of the community deserted it. The exterior work on the building at the Tertianship is completed and work is progressing with the plastering of the rooms.

THE TOLEDO DEBATE.—Thanks to a fine spirit of co-operation in the community the Toledo debate drew more than five hundred people to the New Auditorium. The college boys turned out in large numbers. The Junior class had forty-three of its forty-seven members present. More than one hundred of the boys had to surrender their seats to the women who attended. The writer was present at the Reserve-Notre Dame debate two years ago which, after much advertising in the papers, could attract a mere handful of fifty or sixty people. The Reserve debates this year were not better attended.

**Japan Honors Jesuit Saint.**—Some months ago a monument to St. Francis Xavier was erected in Yamaguchi, in Japan. We take an account of the celebration, in which almost the whole nation was interested, from a Japanese Catholic paper. It runs, in a free English translation, as follows:—

"The unveiling of the monument to the ever memorable personality of Francis Xavier took place with solemn ceremony, on the 16th of October, at 11 a. m., in

spite of unfavorable weather. As the monument was being unveiled the flags of various nations were hoisted as symbols of internationality. The chief visitors, who had come to do homage at this magnificent ceremony, were representatives of the State, Ministers and Amhassadors of Spain, Italy, Portugal and France, the Papal Delegate, the rector of the Jochidaigaku (Catholic University) at Tokyo, the Archbishops of Tokyo and Hiroshima, and others. The Ministers and Ambassadors were unable to attend owing to a marriage feast in the Imperial family, but sent representatives.

"The committee, along with upwards of three hundred private citizens, who had assisted financially in collecting a sum exceeding 30,000 yen for this large-minded and generous purpose, arrived and took their seats in front of the monument. The Mayor of Yamaguchi opened the meeting by a welcome; then all stood and sang the 'Kimigayo' (national anthem of Japan), accompanied by the naval band. After the report of the Management Committee had been read the naval band played the tune of the Kami no Reihai' ('Veneration of God'). Meanwhile the daughter of the Governor of the province approached and pulled a white rope; then the enveloping curtain fell down, and there appeared the half-length figure of Xavier, which was carved in the upper part of the monument. The monument is of granite, standing twenty-nine feet high, and is in the form of a cross. In the centre is a bronze representation of the Saint, most piously executed. Everyone was deeply impressed.

"Then the Governor ascended the platform and read the addresses, which were afterwards translated into English. These took the form of congratulatory telegrams sent by the Prime Minister, the Minister for Foreign Affairs, and the Ministers of Home Affairs, of Education, and of Justice.

"After this the representatives of Spain, France, Italy and Portugal, and Archbishop Doering gave orations, each in his native tongue. These congratulations were then translated into Japanese. The Rector of the Catholic University spoke in Japanese. Then the representative of the Catholic Church in Korea addressed the meeting in the Korean language. At the end of his speech he said: 'I have lived and served God in Korea more than sixty years. I have had in mind for a long time now the erection of such a monument as this. By the untiring zeal and energy of the various Governors of this province and of the committee of management I was able to see that this work would be accomplished before I died. However, I did not think to see it finished in so short a time. . . .' When he said this his emotion became too much for him,

his tears preventing further speech, and he had to descend from the platform.

Then other addresses were read. At 1.30 p. m. the Mayor of the town closed the meeting. Further meetings were held in the afternoon and evening."

From this report it is quite clear that not only Catholics, but the whole nation, shared in this celebration. As a matter of fact, it was even more an affair of the whole country than of the Catholic Church in Japan. For the greater part, the "Memorial Society" mentioned above, had been formed by non-Catholics. It is this society which has collected the necessary funds for the monument.

Why the Japanese should have acknowledged the great apostle of the East, St. Francis Xavier, in such a remarkable manner can clearly be seen from the above-mentioned telegrams of congratulation. We quote only that of the Prime Minister:

"To the unveiling of the monument to Francis Xavier as the first Christian missionary of our country, and the first who brought the culture of the West to us, I send my respectful congratulation."

If one sees how much the Japanese recognize the merit of Francis Xavier as being the first teacher of Western culture, one must feel sorry that after him so many other teachers have come to Japan, especially during the last fifty years, who claim to be teachers from the West, but who teach a doctrine so different from that of the great Saint. In fact there are at present many Protestant universities in Japan, which are recognized as such by the Government. But there is only one Catholic university in Japan which teaches the same Christian philosophy and the same Christian religion as St. Francis Xavier taught. And this same university, at the very moment when the great Saint is so much honored, even by pagan Japan, is in great danger of being lost, simply because it has not been able to pay the £60,000 which the Government requires to be deposited in the National Bank from foreign universities if they wish to posses the right to bestow diplomas on their pupils. There is no St. Xavier Chapel as yet at Yamaguchi, where a poor room has to serve the needs of the Catholic congregation, but Archbishop Doering, S. J., hopes that Catholic charity will enable him to remedy this.

## CHINA

Our beautiful university, the Aurora, at Shanghai, has been closed because the students tried to bring about bolshevik control of the institution. Evacuation of the

missions continues. A United States gunboat went to the rescue of the Spanish bishop and fifteen of our fathers at Wuhu. Over fifty-six of Ours have arrived at Shanghai as refugees.

## INDIA

**Mangalore.**—The Golden Jubilee of the Priesthood of Fathers Buzzoni and Rosetti was kept up at St. Joseph's Seminary on the 14th of January. It should have been celebrated earlier, but the Seminarians were then having their holidays. It was not, however, let pass unobserved: a quiet dinner graced by the presence of the Bishop of Calicut and the Bishop of Kottayam who stayed a day longer just for this, marked the occasion. The transferred festivities commenced with Father Buzzoni's Mass at the high altar. At eleven, the Seminary and in particular the senior section celebrated in song and verse the glory of the jubilarian. After dinner the two jubilarians were the recipients of greetings from far and near. Rev. Father Superior of the Mission, who had expressly come over from Calicut, read a letter of congratulation from His Excellency the Visitor Apostolic. Then followed Fathers and Brothers with contributions from the Muses. But the most enlivening was one from Fr. Rossetti's pencil. He represents himself as an aged sacristan lighting candles at the altar of Fr. Buzzoni's beatification. The to-be Beato—whose halo stops half-way round the head, the process being incomplete—holds in his hand a miniature of the Cathedral designed and built by him in his former blind days. Two miracles were recounted: they would catch any devil's advocate. Not to speak of letters and telegrams, the two Nestors were presented by Rev. Fr. Superior each with a half-hundred rupees note to mark as many years of sacerdotal life. With a **beau geste** worthy of him, dear Fr. Rossetti made over his to Fr. Buzzoni for his orphanage. **Ad multos annos!**

**Diocese of Mangalore;**—NAROL.—As promised by me, I am writing these items, short and simple, regarding the Narol Mission.

The most remarkable events of 1925 are the Baptism of 109 pagan adults and 80 children, and the erection of a new chapel in the village of Perodi, in honor of St. Francis Assisi. Our grateful thanks for this sacred edifice are due to the generosity of St. Francis Xavier's Missionary Circle, Boston, Massachusetts, U. S. A. The chapel looks quite decent with a spacious verandah, with a beautifully decorated altar, a set of Via Crucis and a bell. Another bell was blessed and installed yesterday for the Rosary Chapel at Mudbidri. The Chapel of Our Lady of Dolours at Mudkodi near Venur, built eight years ago, was also enlarged and roofed with tiles last January.

Owing to malaria and dysentery that carried away

more than one hundred of our Christians last year, our congregation has not increased greatly. But we rejoice to see the children near the chapels improving little by little. They now call themselves only by their Christian names, and they like to frequent the Sacraments. They still need much economical and social improvement; but as the first seed of Christian practice and virtues has been sown and taken root, we hope that the fruit will also be forthcoming. I recommend myself very much to your prayers and Holy Sacrifices.

**Kasargode.**—The Deputy Collector was on circuit at Kasargode some months ago. Father Gaviraghi said Mass over the grave of dear Father Maffei who lies buried there in the Chapel of Our Lady of Dolours. He died in a hovel twenty-six miles from Kasargode. This great pioneer of our Mission, formerly Rector and Professor of St. Aloysius' College, died in abandonment, wearied with labours and penances, like a Francis Xavier. The Brahmins found that the holy Sanyasi had breathed his last, and ran to inform the Parish Priest in whose hands they placed the little money they found on the table of the deceased.

On the day of the funeral, the court was closed in sign of mourning, and the civil and judical authorities of Kasargode, the former pupils of the Father ,a number of Hindus, and the few Catholics of the neighbouring villages accompanied his mortal remains to the grave. The corpse was blessed by the Vicar and the Fathers who had come from Mangalore, and it was interred in the small sacristy **in cornu epistolae**. There is neither stone nor other token to record the name of this great son of St. Ignatius; but his memory is in benediction on the lips of the Christians from whom I gathered these few details, and what is of greater importance, in their pure and fervent lives.

Praying as I did on this spot, the thought that overpowered my mind was that a holy missionary like Father Maffei, learned too, and knowing the vernaculars, passed to eternity with the sole comfort of being rewarded 'non secundum fructum' which was hardly any' but 'secundum laborem' which was simply heroic, just like the soldiers in the first line who are the bravest and fall to pave the way unto others to triumph.

Certainly, the bones of Father Maffei must exult to hear of the numbers of souls gathered in by his successor, Father Corti and others, and of the outburst of missionary zeal among the priests of the Diocese, who have produced such excellent results. During Mass I earnestly begged the Queen of Martyrs and Apostles through the

wounds of her beloved Son to bless the labours of the hero reposing under the shadow of her maternal arms, and to deign to open the way for the permanent residence of a priest at Kasargode which now receives only occasional visits for the celebration of Mass. I gave a short instruction in Tulu to the fifteen Catholic families here. Tulu and Malayalam are the two common mediums of the people. Konkani is also spoken, and Kanarese is the official language.

**Conversion in Coffee and Tea Estates of Malabar.**—Of such opposition as, for instance, the Pariahs of the South Kanara have to face, there is none here. Then also there is not the need of feeding and clothing them, as they can shift for themselves. But there is an obstacle which is not found in other places, namely the activities of Protestant sects—the Basel Mission, Church Mission Society, London Church, Scottish Church, the Wesleyan, the Anglicans etc. The Church Mission Society has sent here a few thousands of their converts as coolies, and there are estates filled with them. The poor Hindu cannot make out the difference between us and them, much less that we are the only true Church of Christ. In the Wynaad very few conversions have been made from

From October 8, 1925 to January 31, 1926 I baptized 3 Protestants and 13 Pagans. There are 2 Pagans and 1 Protestant waiting to be baptized this week. Let me end with an edifying incident. There was the plague at Meppadi. There was a Hindu woman with two children living in the bazaar. Her eldest son died of the plague. Nobody would remove the corpse. A Malayali Catholic family did the work of mercy. The Hindu woman said: Catholic." She and her child are now under instruction. "When I die, the same might happen: I want to be a Hinduism to Protestantism. My present impression on the whole is that the work of conversion would be successful if we had more catechists. But that means funds and we have them not.

## GERMANY.—The Centenary of the Re-establishment of the German Province.

Not many years after the restoration of the Society the German Province was re-established in 1826, to carry on the traditions of the old Province which once had St. Peter Canisius as its head. Last year marked the first centenary of the event. It was a century of misfortune, as far as work in Germany itself was concerned: for in 1848 began the turmoil caused by the Revolution, and in 1872 came the laws that meant exile for every German Jesuit. The century, however, was a century of

great and zealous labor for God and the Church on her Mission fields.

In 1853 the German Province sent missioners into Denmark and German Fathers are there still to-day. They founded two colleges, of which they still have one. In Aarhouse they built the Marienkirche and from there they published the Danish Messenger of the Sacred Heart. In Copenhagen, where they have their School, they also have the beautiful Church of The Sacred Heart.

As early as 1843 they came to America, and later founded the German Mission, to which so many came after they were expelled from their native land. This mission covered ten dioceses and numbered as many as 316 members. Here they founded four big colleges at Buffalo, Cleveland, Prarie du Chien and Toledo. They had flourishing parishes and also Indian missions among the Sioux. In 1906, however, the mission was incorporated into the American Provinces and the German Province lost both houses and men.

Garcia Moreno called the German Jesuits into Ecuador, and the year 1876 found thirteen Fathers at the College in Quito. There were German Jesuits in Argentine, but they finally transferred their houses to other orders. The German Province had men in Chile, where they can still be found. The great South American mission, however, was in Brazil, where the work was so successful that in 1925, after 300 German Jesuits had labored there, the German Brazilian mission became the Brazilian Province and once more the German Jesuits lost both houses and men.

In Syria, German and French Fathers worked side by side until the Great War. The German American Indian missions have already been mentioned. Even in Africa, in the Zambesi mission, six German Fathers found their death.

The great heathen missions of the German provinces, however, were in India. They first arrived there in 1854, and took charge of the Bombay-Poona mission, where they built four colleges: St. Xavier College, St. Mary's College, St. Patrick's College at Karachi and St. Vincent's College at Poona. They later took over the mission of the lowcaste Marathas, the Gujerat mission and likwise a mision among the Kathkari. When he German Jesuits arrived at India to take charge of their mission, they found there 17,000 Catholics and in 1914 they had 42,027. They had many schools and students. 53 headquarters with 80 dependent stations and 170 village posts: but the World War drove them all from their field of labor. However, the Upper German Province has

once more the Poona mission and the Lower Province has transferred its men to the Hiroshima Mission in Japan, where Archbishop Doering, S. J., is Vicar-Apostolic. And of course the University of Tokio is in charge of the German Fathers.

To-day after all these many foundations the German Provinces have only their missions in Denmark, India and Japan. The first century, however, of their new existence was beyond doubt a century of mission work, which it will be hard to equal.

**Valkenburg.**—Our Fathers at Valkenburg recently acquired the entire edition of Father Schurhammer, S. J.'s volume on **Shinto**, and they are looking for prospective buyers. The book is beautifully printed in parallel columns of German and English, of folio size, with 102 sepia tone illustrations and twelve full color views of Japanese religious subjects. The story covers the history of early Jesuit activity in Japan, in the form of excellently documented relations. The price is $2.36 with postage included. Those interested may communicate with Mr. E. F. Madaras, S. J., at Valkenburg.

**MONTREAL.—Loyola College's Further Development.** The Administration Building, which in its unfinished state gave no indication of the proportions and beautiful appearance it was to assume, is now nearly completed. Many of the details, both interior and exterior, which were originally planned, had to be abandoned because of lack of funds and because of the need of space for lecture halls and living rooms. The broad lines, however, of the original plan were followed, so that the general effect is in keeping with the Junior and Refectory Buildings.

The style is a free treatment of the Tudor and Early Renaissance type of English Collegiate adapted to modern requirements. The structure is thoroughly fireproof, consisting of reinforced concrete foundations, columns, floors and ceilings, topped by a copper roof. The walls are of brick faced with matt-surface Greendale bricks, with Indiana limestone trimmings, set upon a base of Montreal limestone. The building is five stories high, with a centre tower of Montreal and Indiana limestone projecting two stories above the roof. The corbelled and embrasured parapet at the top of the tower forms a promenade from which every part of the city can be seen.

The completion of the Administration Building marks a definite and important step in Loyola's development. Lack of space has hitherto been a great handicap. This difficulty, though not yet entirely solved, has at least been greatly reduced. Rooms for all the students in the Arts

Course, a more distinct separation between the College students and the High School boys, and a greater number of lecture rooms are now possible. Much still remains to be done before we shall have all that is required. It was hoped that is might be possible to start the construction of the Chapel when the completion of the Administration Building was undertaken, but this hope was not realized. Moreover, an auditorium, a library, reading rooms and a gymnasium would facilitate the work of the College and contribute greatly to the welfare of the students. All sincerely hope that some way will be found to make these additions within the near future.

Loyola's progress during the quarter century it has been in existence, and especially during the last ten years, the constantly increasing number of loyal friends and the spirit and enthusiasm of the Alumni and the present students certainly justify us in expecting even a more rapid development in the future.

**MISSISSIPPI—Flood Relief Work.**

Father Albert Biever writes interestingly about the relief work in the Mississippi flood as follows:

"Whilst in Vicksburg a few days ago I improved the opportunity tendered me, to visit the flooded district and the refugee camps located on the slopes of the picturesque national park.

The miltary tents placed amidst the scenes and memorials of the great battle of Vicksburg during the civil war and the presence of the national guards, give the camps a military aspect. Provided with a pass courteously given me by the authorities of the Red Cross Society, I visited Camp Hayes for the white people, the Mexican camp and Camp Louisiana for the colered people. The military officers received me and my companions, Rev. G. O'Connor and Edward Parker most courteously and allowed us to visit any section we desired.

One cannot but admire the thoroughness and efficiency of the government and the Red Cross Association working under governmental direction. The camp appeared to me to be in most sanitary condition. The water supply was not only excellent in quality but abundant in quantity. Shower-baths for both men and women have been provided. The food seemed to me excellent. I was present at the serving of the mid-day meal in the camp for colored people. The refugees came up two abreast, each holding in his hands a tin platter and a tin cup. The portions meted out to them were not only copious but varied. One of the guards told me that on Sunday the dinner consists of several courses of vegetables and of meat and fish. These colored people in the Louisiana

Camp appeared to me very contented and I have no doubt that many of them are materially better off in the camp that they were in their own homes. They seemed however to be stunned by the unprecedented disaster that had overwhelmed them and driven them from their little farms. Some six thousand negroes had found shelter in this camp.

Camp Hayes for the white people had about 800 refugees. I was allowed to converse freely with the inmates of the camp and had an opportunity to listen to many a pathetic tale. An old couple, evidently past the three score and ten, sat silent and pensive beneath a shady oak tree. The old lady was taciturn and stared vacantly into space. Her husband was of a more genial disposition and showed himself willing to enter into conversation with visitors. When I asked him if he had been able to save anything from his home, he laughingly said: "Yes, I saved my stick. When you have ten feet of water in your house, he added, "you are very lucky if you save yourself and those that are dear to you." Refugees were still coming in from the flooded delta country. Some on the other hand are leaving the camp and seek shelter with relatives or return to their farms as the flood water recedes

In the Mexican Camp I received a most cordial welcome. The only possessions of these poor peons were the scanty clothing they wore. When I addressed them in their own language, they were overjoyed and were most anxious to tell tales of woe to the "Padresio." Profuse of praise for their benefactors and thankful for the attention given them and the care bestowed upon them in their time of distress, they said they would ever hold in loving remembrance the American people. The priests from St. Paul's Church, Vicksburg say Mass every Sunday in their camp and the good Sisters of Mercy visit them regularly. Undoubetdly the food they receive in the camp is better and richer than the "frijoles" and the "tortillas" to which they had been accustomed in their own native land.

The good people of Vicksburg deserve the gratitude not only of the unfortunate inhabitants of the submerged delta, but of the entire nation for their generosity and hearty welcome they extended to the thousands of flood sufferers that fled to the hill country. The Knights of Columbus were among the first to throw open their halls to the refugees and housed a good number until camps in the national park had been spread and equipped.

Monsignor Prendergast, the pastor of St. Paul's Catholic Church, related to me that one of the refugees

who came to the Knights of Columbus hall sat silent and gloomy near one of the windows, when another refugee, a friend and a neighbor entered, who was absent from home when the waters rushed upon their town. "What news about my place?" asked the new comer. "Well," answered his friend, "your barn is down, your cattle are drowned, your house has been swept away." On hearing this, the unfortunate man threw himself on the floor and sobbed like a man bereft of all hope.

On Washington street, I saw the temporary home of the Salvation Army besieged by a large number of colored people to receive clothing donated by friends, and oranges that had been shipped to Vicksburg from Florida.

At Greenville, Miss., the situation is becoming brighter, thanks to the enterprising and energetic people of the town. In some parts of the town wooden sidewalks have been built over the water swept streets. One man placed his auto on high wheels and was thus enabled to drive through the streets and deliver food and other goods. The Sisters of Mercy who have a very large convent and school at Greenville were removed, much to their regret, to their convent in Vicksburg, and received the most courteous treatment. The Catholic priest refused to leave his post and resolved to stay with his people to the end of their sorrows. The Church and the convent, however, standing on rather elevated ground, were not flooded.

The view from some high spot near Vicksburg is awe-inspiring and as far as the eye can see there is naught but wastes of water here and there overtopped by branches of trees and roofs of flooded homes. As I walked along the margin of the flooded district near Masson, south of Vicksburg, I noticed a number of large fish jumping here and there in the water, feeding no doubt on the carcasses of animals that float in the water. Snakes driven from their hiding places are often seen on the roads that skirt the submerged district. Our auto killed a number of them. The odor of carrion was already very offensive and as soon as the waters subside great fires should be lit to destroy the dead animals and to purify the atmosphere.

It is impossible to obtain at the present time a reliable estimate of the number of animals that perished in the flooded valley. I was told that many of the mules that were driven to the levees became unmanageable and anxious to return to their homes from which they had been driven, jumped into the river and were swept away by the raging current. I asked several gentlemen in Vicksburg how many human beings they thought had

perished in the delta. Their estimates varied considerably from three hundred to three thousand. As a matter of fact, reliable statistics are not obtainable at present.

When one sees the immense volume of water that covers the valley and that has to find its way to the gulf via the Mississippi, one wonders how we in the lowlands will fare, but when one comes to New Orleans and sees the splendid condition of our levees and the vigilance and skill of our engineers, a feeling of security takes possession of one's mind. Flood control in the Mississippi valley is no new problem. It has vexed the minds of engineers ever since the white man settled in its fertile plains.

On the 24th of May in 1727, almost two centuries ago to the day, three Jesuit missionaries left New Orleans in small pirogues for Natchez. Father Poisson, one of the three, left us a description of this trip and states that at the time of their departure the whole country was flooded, the Mississippi having risen 40 feet above its ordinary level. Since that time the rush of waters to the Mississippi has been more sudden and more voluminous. The swamps that served as natural reservoirs for flood waters, have disappeared, woods have vanished and many of the bayous that proved natural spillways to the Mississippi have been closed.

It is clear that the present levee system is inadequate to shield the valley against the disastrous floods that drive hundreds of thousands from their homes and reduce them to a state of beggary.

Arid regions in the West have been made fertile by vast systems of irrigation, thanks to the largess of our government and the genius of our engineers. The Panama Canal was built for the benefit of the world's shipping. Billions of dollars have been spent by America in a thousand causes of peace and war. Surely our government will not be deaf to the cries of woe and despair that rise from the inundated plains of the South and will provide the financial means to enable our great engineers to control the mighty Mississippi and harness its tremendous forces for the service and prosperity of the Southern people. Already before the flood waters crept over the fertile and rich valley of the Mississippi the Southern farmer was struggling to keep afloat, but now his hopes are blasted, and utter ruin stares him in the face.

## BELGIUM

Father Delehaye, president of the Bollandists, asked to have the golden jubilee of his life in the Society observed quietly in St. Michael's College, Louvain, on February 1.

However, as the Mass of thanksgiving was about to begin, the Belgian Prime Minister and several eminent friends asked permission to assist at the Mass. In the college hall the minister sprang a surprise by presenting the jubilarian, in the name of the King with the Cross of "Commander of the Order of Leopold." Then Father Rector read very congratulatory messages from the Holy Father and from the King of the Belgians.

**IRELAND.—"Irish Messenger" Office and the Army.** Some time ago the "Irish Messenger" Office gladly acceded to a request to establish a Centre of the Apostleship of Prayer in each of the Garrison Churches in Ireland. These Centre are now worked as Sodalities for the officers and men of the barracks. Besides making the Morning Offering, members are asked to receive Holy Communion in a body once a month, and to be present at the monthly meetings. On First Fridays the routine orders of the barracks are so arranged that all who wish to do so can be present at Mass and receive Holy Communion. All the barracks have been consecrated to the Sacred Heart, and everywhere the Crucifix, pictures of the Sacred Heart, and other sacred emblems are to be seen.

**CALIFORNIA, SANTA CLARA—Father Sasia's Golden Jubilee**

The Year book of Santa Clara University, "The Redwood," 1927, pays tribute to Father Sasia's life and work in the Society in the following short but excellent account.

"Fifty golden years of priesthood, spent in the service of his Church and his Order, were celebrated by Rev. Joseph C. Sasia of the Society of Jesus on April 24, 1927. zealous active years they were, whether as professor, or author, or executive, or priest. To the man and his works we pay our just tribute of praise.

On his return to California in 1878 from Woodstock College, Maryland, where he had received Holy Orders, Father Sasia spent five years at professor of Chemistry and Philosophy. In 1883 he was made president of St. Ignatius College, San Francisco, and in 1888 Superior of the California Mission. He was called to Italy in 1894 and appointed Provincial of the Turin Province. In 1899 he returned to California and was sent to Saint Joseph's Church in San Jose. During these four years he finished the compilation of his now famous "Christian Apologetics."

In 1904 he was back in San Francisco as a professor until 1907, when he was again appointed President of the College. From 1911 to 1915 he was engaged in minis-

terial work in San Jose, and in 1916 and 1917 he was instructor at Sacred Heart Novitiate, Los Gatos. Here he completed his long planned work on "Future Life."

Father Sasia was seventy-five years old when he came to the University of Santa Clara in 1918. He has since remained with us, giving an example of industry and devotion to duty. Even now he is laboring to complete a work on "Moral Philosophy." May he live to celebrate yet another jubilee.

## BLIND STUDENT.

John A. Spann, 22, a totally blind student of the University of Santa Clara, California, is doing no shivering on the banks of life. He plunges right in and takes hold: literally, for he is a swimmer and a wrestler, and mentally, for he has achieved a remarkable record in the Santa Clara Law School, and has distinguished himself as a poet, actor and singer. Spann moreover is the winner of the University's annual oratorical contest from a field of ten student orators. He is acclaimed by student body, faculty and the contest judges as one of the most eloquent orators developed at the University of Santa Clara, already noted as the Alma Mater of many famous orators. He is an optimist and claims that his blindness is an aid to him in achieving powerful concentration of mind.

## Business College

A new field of service to the community will be entered by the University of Santa Clara next year, with the opening of an evening division of the College of Business Administration. The evening division owes its origin to the interest and suggestions of business men of San Jose and Santa Clara, as well as other friends of the University. Similar institutions exist in many other cities, where they offer an opportunity for college instruction to those, who for any reason, cannot attend full time at a university. It is felt that advanced courses of a strictly university and professional character will be welcomed by students and business men of this district.

It is not the intention of the evening division to compete with business colleges and secretarial schools. The content of the courses offered in this division is the same as that in the day division. Men entering upon active business careers require a broad intellectual vision and a firm grasp of the underlying principles of commerce and industry. With this in mind, the objects of the school are two-fold; to increase the student's knowledge of commercial methods and economic forces, and to train men

in mental discipline and ability to think clearly about business problems. Courses are arranged for the convenience of students who enter at the beginning of the Autumn semester, but in cases where the arrangement of courses permits, students may enter at the beginning of the second semester.

In anticipation of the diversity of previous education and experiences on the part of students, courses are so arranged that persons may register as degree students, diploma students, or special students. Men who have already obtained a college degree in engineering, law, education, and other professional fields have often found that a knowledge of business is a valuable supplement to their previous training. With the needs of such men in mind, the University has arranged for a three year program of evening study, on the completion of which the degree of Bachelor of Science in Commerce is awarded. This course may be completed in two years with more intensive study.

Courses leading to the Diploma in Business Administration are designed for students who have not the time to devote to four years' intensive preparation for administrative work in business. The diploma granted is not, however, the equivalent of a regular university degree. Candidates for the Diploma in Business Administration must have completed sixty-four semester hours of work, with a grade of not less than seventy in each course. This will normally require four years attendance of evening classes. Entrants must be graduates of approved high schools, or must pass a satisfactory entrance examination. A deficiency in high school entrance requirements, where not too great, may be made up by outside work at an approved high school while the work for the diploma is being undertaken. Students entering in this way are classed as special until their entrance deficiencies have been made up.

To meet the needs of those who wish to take specific courses, but are not interested in a degree or a diploma, the status of special student is provided. These students may enroll for any course without meeting the regular entrance requirements, providing only that they show ability to follow the work of the course with profit to themselves.

Special students are not required to take examinations unless they wish to be granted credit for the courses taken. Courses are so arranged as to permit specialization in one of three major fields: business organization and management, accounting, or finance and banking. The first year's work in the three divisions is the same, so that diploma students may wait until the end of their

second semester before deciding which field to enter. Each course offered is arranged to cover approximately sixteen weeks per semester.

Besides courses in the study of financial statements, such as balance sheets and profit and loss statements, the curriculum includes also courses in business English, and business forecasting. The night business course will also afford the opportunity for the study of the law and procedure in the solution of income tax problems.

## JAMAICA.—Mission

During January and February Fathers John P. M. Walsh and Edward J. Sweeny, of the Maryland-New York Mission Band conducted Missions in Jamaica. On January 16, the Women's Mission was begun at Holy Trinity Cathedral; on the following Sunday, the Men's Mission. Both morning and evening services were well attended. On Sunday, January 30th the Mission was closed with the blessing of the babies. The ceremony took place at three o'clock in the afternoon. The Cathedral was filled with hundreds of babies, ranging in age from 'next-to-nothing' to 'quite-a-bit'. While Father Sweeny attempted to explain the meaning of the ceremony to the assembled parents and guardians the "Infantile Oratorio" volunteered a chorus, pleasing to the Lord, amusing to the audience and disconcerting to the orator. Father Walsh also conducted Missions at Seaford Town and Savannah-la-Mar, two of Father Kempel's Mission Stations and Father Sweeny went to Spanish Town, where Father Wennerberg has his headquarters.

"IT PAYS TO ADVERTISE."—In past years it has been the custom of the Winchester Dramatic Society to produce a play in the College Hall in conjunction with the Christmas and Easter Garden Parties. This year a new departure was attempted at the Christmas Garden Party, and most successfully, too. There was no play in the College Hall to lure the visitors from the booths, but a couple of weeks after the Garden Party, Ward's Theatre in Kingston was hired and the comedy-farce, "It Pays to Advertise," was presented four times. Seldom has an amateur dramatic performance aroused such enthusiasm in Jamaica. The local press was unstinted in its praise of the production. Rev. Father A. B. Oates was in charge and was ably assisted by Mr. Harold Watson, a former student of St. George's College.

COLLEGE.—This January the Prep School (the Elementary Department) was discontinued at St. George's College, owing to the small number of new applicants. In the College itself there are at present 160 students, 70 of whom are in first form.

FORMER STUDENTS.—Roman Student. Several Catholic Papers carried the following news item about Mr. G. O. Wilson, a graduate of St. George's College, who entered the Collegium de Propaganda Fide in 1925 to study for the secular priesthood.

"Colored Student Wins Rome Prizes." "A young colored clerical student, Mr. G. O. Wilson, a native of British Jamaica, received prizes for natural history, Latin and Greek at the recent prize-giving of the Propaganda Fide University.

The ceremony took place in the great hall of the School of Sacred Music. Cardinal Van Rossum presided, surrounded by archbishops, bishops' and distinguished laity."

The following account of the honor conferred on one of St. George's most distinguished sons was culled from the London "Times" and appeared in the College Magazine, "The Blue and White."

"The new commandant of the Royal Army Medical College is Colonel H. E. M. Douglas, V. C., C.M.G., D.S.O., who brackets with his command the Directorship of Studies. He has been employed as Deputy Director of Medical Services in Edinburgh with the Scottish Command and has been Director of the 29th Division in France, the South Division in the Rhine and the Archangel Base in Russia. This, with service in India, South Africa, Somaliland and the Balkans, where he was Red Cross Commissioner with the Greeks, has given him a wide range of experience in countries, conditions and forces. He was wounded at Magerhfontein in the fusilade which opened on the British and he was awarded the Victoria Cross for succorring Captain Gordon, Major Robinson and many other wounded men during the heaviest operations in the fight."

Father Becker recently laid the corner-stone of a new chapel at Reading Pen, the old headquarters of the Montego Mission District.

Father Kempel recently opened his new church at the top of Mt. Pisgah. Very Rev. Father Kelly and Father McDonald were present for the ceremony; the former blessed the church and the latter preached the sermon.

"CATHOLIC OPINION."—"The Universe" of London recently published the following favorable comment on "Catholic Opinion." "Jamaica Catholics are to be congratulated on "Catholic Opinion," which in the variety of its interests and the breadth of sympathies can hold its own with the best Catholic Journalism." Father Joseph Dougherty, S. J. is the editor of the Jamaican Catholic Monthly.

FATHERS WHEELER AND TANG.—On Monday, March 7th Fathers Wheeler and Tang arrived in Jamaica. Father Wheeler was returning to his Missions after a few months sojourn in the States, where he made a successful quest for renewed health and energy. Father Tang has come to labor for a brief space among the rather numerous Chinese Colony in Jamaica. One of those to greet him on his arrival was a former pupil of his in China. Early reports are that Father Tang is "going big," and splendid results are expected from his visit.

GOOD FRIDAY DISCOURSES.—Father William H. Hannas, S. J., will deliver the discourses at the Three Hours Devotion in Holy Trinity Cathedral. The devotions at St. Anne's, Kingston and at the Missions of White Hall and Morant Bay will be conducted by Father George F. McDonald and Messrs. James J. Mohan and Joseph Clink, respectively.

## HOME NEWS

*FATHER BARRETT*

In the Provincial Congregation held at Fordham University on June 29th Father Timothy Barrett, our Spiritual Father, was chosen to represent the Province (Md.-N. Y.) at the Congregation of Procurators meeting in Rome on September 28th. Because of rain the first-class picnic in honor of our Roman delegate had to be transferred to the refectory, where however, a cordial reception was tendered him by the Theologians and Philosophers on August 18th. We should call it rather an informal family gathering in his honor lacking none of the affection that a greater feast might indicate. When Father Barrett actually left Woodstock on August 31st the Community crowded the front door to see him off and wish him Godspeed.

*NEW RECTOR*

At dinner on September 12th Reverend Vincent A. McCormick was announced Rector of the Collegium Maximum in a decree signed by Father Nalbone acting in the name of Very Reverend Father General. Before leaving the refectory the newly appointed Rector paid graceful tribute to his predecessor, Father Peter A. Lutz, in an informal but significant address which was highly appreciated by the Community. It was unusual in our simple life to give testimonial of praise to any outgoing Rector in the Society, Father McCormick remarked, but he hoped that he might be pardoned because Father Lutz had made a very unusual record for himself in such fair monuments to his zeal, by adding two new wings to

the main building and by the erection of a Chapel and a science building thus making our Father's home a more comfortable place of study and prayer.

*DISTINGUISHED VISITORS*

His Grace, Archbishop O'Doherty of Manila was a visitor for a short while, the afternoon of August 16th. He previously went to Buffalo to spend a day with Father Jeremiah Prendergast who is about to return to the Philippines.

In a visit to Woodstock on Ash Wednesday, March 2, 1927, Monsignor Fumasoni Biondi, Apostolic Delegate, recounted his trip through India and to China and Japan. His Grace was the second Delegate to Japan, St. Francis Xavier having been the first. The relics at present venerated in the Catholic University of Tokio and in the Cathedral at Nangaski were given to him from a portion of the breast-bone left clinging to the saint's clothing when it was brought to Zi-ka-wei, Shanghai, to be mended.

His Grace, Archbishop Francis Marchetti Salvegiani, Secretary of the Congregation de Propaganda Fide and an old friend of Woodstock honored us by a brief visit on September 14th.

*BISHOP-ELECT DINAND*

The LETTERS must not fail to record the appointment of Father Joseph N. Dinand, S. J., as Titular Bishop of Silenus and Vicar Apostolic of Jamaica. The Rt. Rev. Bishop-elect completed his philosophical course at Woodstock in 1895 and was ordained to the priesthood by Cardinal Gibbons in 1903. Twice Rector of Holy Cross College and for six years Socius to the Provincial, his three years of service in the Jamaican mission, have made Bishop-elect Dinand familiar with his new field of labor. The new Vicar-Apostolic of Jamaica will receive Episcopal Consecration in the Memorial Chapel of Holy Cross College, on the Feast of Christ the King, October 30th, 1927, at the hands of the Rt. Rev. Thomas Mary O'Leary, D. D., Bishop of Springfield, Mass., Consecrator, the Rt. Rev. Joseph John Rice, D. D., Bishop of Burlington, Vermont, and the Rt. Rev. John Gregory Murray, D. D., Bishop of Portland, Maine, Assistant Consecrators.

*SUMMER VISITORS*

Father John P. Gallagher, Superior of the Maryland-New York Province Mission Band was with us for a short time early last August. A course of lectures on preaching and sermon writing was delivered by him together with several lectures on Pastoral Theology. .

Father Aloysius Hogan was another of our visitors last Summer. Father Hogan had just returned from Cambridge where he has finished a three-year course in English literature. We were treated to the benefit of his travels in two excellent illustrated lectures describing the famous university in England and laying special emphasis on places of Catholic interest.

*ON LAUSANNE CONFERENCE*

"The Catholic Attitude Towards the Conference (Lausanne) on Christian Unity," an article contributed to the June issue of THOUGHT by Father William H. McClellan of the Woodstock faculty, has been reprinted with permission by a prominent Protestant connected with the Conference. The America Press has also issued a pamphlet reprint of the same article.

*NEW ENGLAND SCHOLASTICS*

The send-off feast held in honor of the New England Province scholastics about to leave Woodstock took place in the refectory on Pentecost Sunday, June 5th 1927. It was no ordinary event. With Very Reverend Father General's words of burning zeal for the spiritual welfare of the two Provinces, in the letter of July 1926 announcing their complete separation, still fresh in our memories, our hearts were filled with conflicting sentiments of a certain sadness and deep gratitude and joy for the expansion of the work of the Society.

There was a well provided entertainment by the Orchestra directed by Mr. Walter W. Kennedy, several appropriate songs by Mr. Joseph A. Lennon and Mr. Herbert McNally and a few very interesting speeches. Father John Pollock of Woodstock speaking for the Maryland-New York Province said in part: "During the past few months we have been hearing a lot about 'Woodstock and Its Makers.' Father Dooley's reminiscences have been most appropriate at the present time. For to-morrow eighteen hopes of the New England Province are going forth to be makers of Weston Their names are going down in history as ours never can. Woodstock is made; Weston is in the making. Unlike the present generation the makers of Woodstock were gathered mostly from the four corners of the globe. They sifted the time-tried traditions of the old world and of the old Society, yea, of the old Church and the Apostolic age. They chose wisely and well and for all time. Makers of Weston take your cue from the making of Woodstock. We who shall have the pleasure of continuing here in the heart of Maryland are tempted to sympathize with you Westonians who are leaving Woodstock. But although you may be leaving the age-old walls of Woodstock for Weston, leaving the tawny

Patapsco for the broad Charles, nevertheless your departure but forges another link in that chain that will ever bind Weston to Woodstock and Woodstock to Weston, a bond of sympathy that will ever make the phrase fellow-scholastic ring true. May God speed you on your way. Go forth and make Weston, make it a scholasticate worthy of the name, worthy of the New England Province and make it an Alma Mater whose makers future generations will love and reverence. Makers of Weston goodbye and may God bless you."

We regret that we cannot quote at greater length from Father McCullough's speech, New England's farewell to Woodstock.

" 'Goodbye'! What a simple word! Yet how hard it is to say without a trembling of the lips and a dimming of the eye. We may pronounce it with a smile but you may be sure that our heart strings will tighten and sadness will over-flow our souls.

"Happy have been the days we spent together and the recollection of these will ever be a joy to us when we have gone. 'Friendship is more valuable than gold and friends more dear than precious stones.' So we who have dwelt within this treasure vault of Woodstock have already reaped a part of that hundred-fold which our Lord promised to those who leave the world and follow Him. For even though our ways may never cross again in the journey of life, yet we one and all shall carry away with us the knowledge that Woodstock houses many real and true friends who sincerely cherish us and who will frequently breathe forth a prayer that our labors in another part of the vineyard may prove acceptable in the eyes of the Lord."

FACULTY CHANGES: Father Vincent A. McCormick becomes Rector, Father Daniel J. Callahan returns to lecture in Rational Psychology and Father Allan Duggin begins his course in Cosmology. Biology is to be taught by Father Joseph Didusch who is at present acting Master of Novices at Shadowbrook. Father William Logue lectures in Physics to the second year Philosophers. Occupying the Chair of Evening Dogma in long course is Father Hugh S. Healy. Father Francis A. McQuade, Professor of Canon Law was appointed Editor of the LETTERS on the departure from Woodstock of Father Patrick J. Cormican.

### *SCIENCE BUILDING*

The new philosophers' recitation and science building was officially opened on Wednesday, October 5th. The two-story bridge connecting it with the second and third floors of the main building is finished in stucco. Below the bridge the window at the end of the corridor just

outside the refectory has been converted into a large door. A concrete platform and steps leading from this new opening make a convenient philosophers' entrance.

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A stairway of some seventy three steps built of concrete with galvanized iron rail is Brother Spiess' latest achievement. It leads directly from the Theologians side of the house to the ball field. A similar stairway leading from the new print shop next to the green house to the lagoon is in process of construction.

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## GOLDEN JUBILEE

The year 1927 numbers seven jubilarians of fifty years in the Society (Md-N. Y.)—five Fathers and two Coadjutor Brothers. Father Joseph M. Renaud, Father Joseph M. Stadelmann, Father Henry J. Rache, Father Louis S. Weber, August 15th. Father Richard Martin, September 29th. Brother Anthony Scherf, May 18th, and Brother John O'Connell, October 29th.

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